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OF

THE HISTORY

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A SKETCH OF CHINESE HISTORY

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A SKETCH OF CHINESE HISTORY

BY

REV. F. L. HAWKS POTT, D.D.

President of St. John's College, Shanghai.

Author of "THE OUTBREAK IN CHINA."



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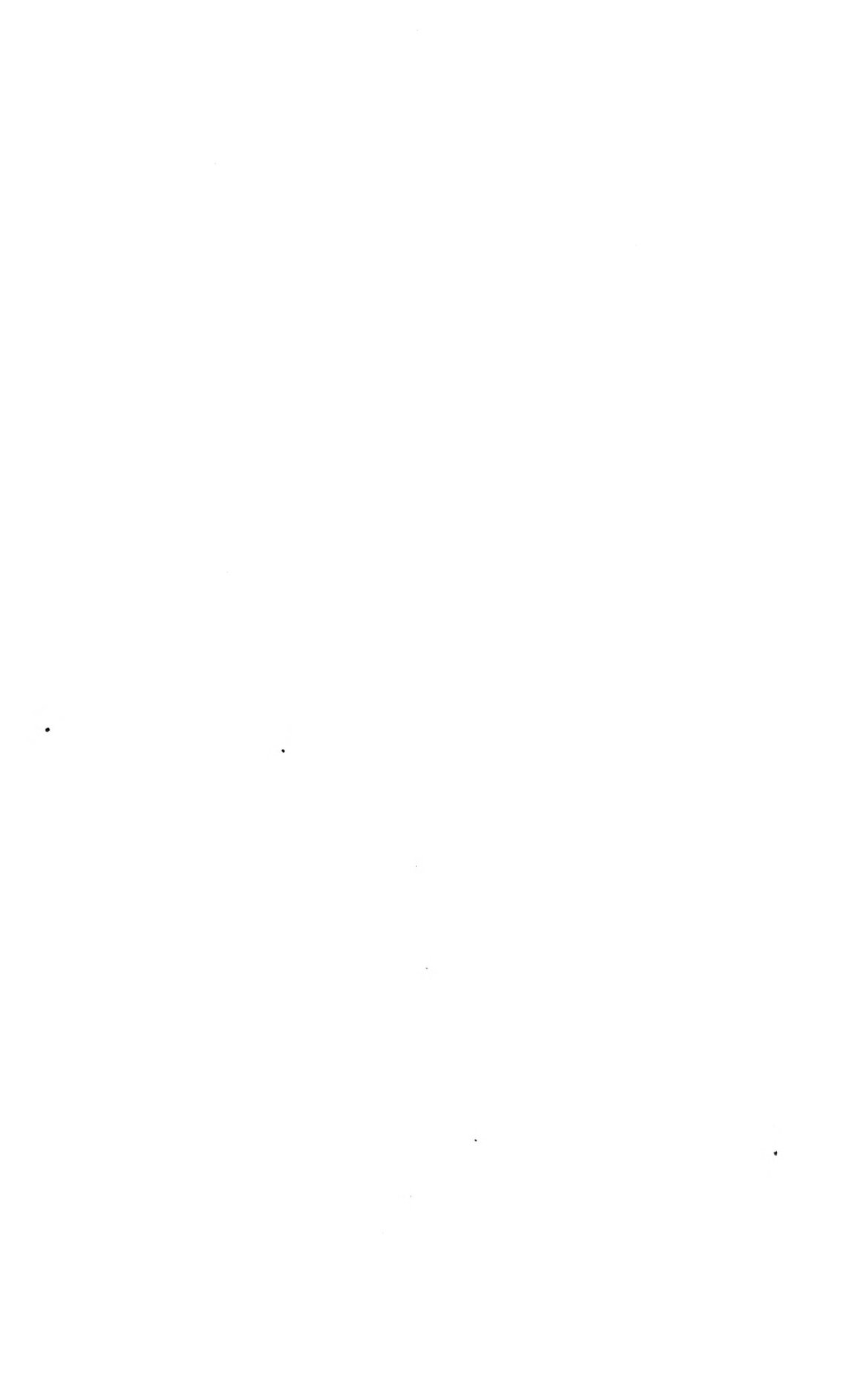
J. F. SEAMAN, ESQ.,

AN AMERICAN MERCHANT IN CHINA FOR FORTY-TWO YEARS AND ONE OF
THE U.S. COMMISSIONERS FOR THE REVISION OF THE COMMERCIAL TREATY
WITH CHINA, AS A TOKEN OF THE AUTHOR'S SINCERE REGARD FOR ONE
WHO IN PRIVATE CHARACTER AND IN PUBLIC LIFE EXHIBITS THE BEST
TRAITS OF THE AMERICAN GENTLEMAN AND PUBLIC SPIRITED CITIZEN.

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PREFACE.

SINCE the outbreak of 1900, so many books have been written about China that it would seem as if there ought to be some explanation on the part of one who ventures to add to their number.

The present volume is written to meet a practical need. The author has long felt in his work as a teacher the want of a short history of China. Of larger histories, and of monographs treating fully of some one period, there is no lack, but a concise outline of Chinese history accenting the turning points in the life of the nation has not yet been produced.

To reduce the voluminous native histories of China to a small compass is undoubtedly an ambitious undertaking, but yet it is a task that someone must attempt. The average student has not the time nor the inclination to wade through the cumbrous volumes which exist at present, and when he ventures to do so, he often becomes discouraged because of the impossibility of remembering the strange and difficult names of the persons and places with which the pages are crowded, and so perhaps lays down the book without having gained any very clear impression of the history as a whole.

It is hoped that this brief survey of the entire field may be of service in making it easier for the reader to fix in his mind the salient points of the long story.

In the spelling of the names of persons and places we have followed as far as possible one system throughout, namely, that of Professor Giles of Cambridge University.

A word may be said as to the attitude of the writer. It is difficult to write history without bias, and the author does not claim wholly to have escaped this danger, but at the same time he can

honestly say that he has tried to be fair, and to regard his subject as well from the point of view of the Chinese as that of the foreigner. It seems to him that many otherwise excellent books concerning China are vitiated by the fact that their authors could only see one side of a question.

If the West is ever to understand the East, something more is necessary than the mere reading of descriptive books of the Empire, written by travellers and journalists. To understand a people one must have some knowledge of their history.

This humble contribution to the history of China is offered to the public in the hope that it may prove useful as a text book in schools, and may be of some value in acquainting the people of the West with the people of China.

The author wishes to acknowledge his indebtedness to the Rev. C. F. McRae, B.D., for his valuable assistance in reading the proofs and compiling the index. His advice on many points has helped to render the book more accurate and perspicuous.

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NOTE.—*The Author is indebted to Mr. E. H. Parker for permission to reproduce his map showing the gradual extension of the Empire.*





A SKETCH OF CHINESE HISTORY.

CHAPTER I.

INTRODUCTION.

Peculiar Features of Chinese History.

The History of China is remarkable for many reasons. In the first place, it is the history of the oldest nation in the world. Other ancient Empires like Egypt, Babylonia and Assyria, which were once contemporaries of China, came into existence, reached the zenith of their development, and passed away, while she still continues to exist.

A second remarkable feature of Chinese history is that it tells the story of a people who over three thousand years ago attained to a high degree of civilization, but who since that time have moved forward but little. As has often been stated, China furnishes a striking example of what the scientist calls *arrested development*. Up to a certain point progress was made in the art of government, arts, manufactures, literature, religion, philosophy, and all that is included in the term civilization, but then there came a period of stagnation, from which China has never wholly recovered.

A third striking feature is that it is the history of a nation which up to recent times has been little influenced by the rest of the world. The Chinese, for ages, owing largely to their isolated geographical position, were not brought into close relations with the people of other Continents. As a consequence of this separation they developed their own peculiar type of civilization,

and the spirit of exclusiveness and contempt for those outside the Middle Kingdom, as they call their country, became ingrained in their nature. In modern times when they were forced to come into intercourse with the Countries of Europe these traits of national character became very manifest.

The Origin of the Chinese Race.

The origin of the Chinese Race is shrouded in obscurity. Some suppose that the ancestors of the Chinese first lived in the territory south of the Caspian Sea, and migrated eastward somewhere about the twenty-third century B.C. Others assert that their original home was in Akkadia, on the great Euphrates Plain, and that they have derived many of the elements of their civilization from the ancient Chaldeans.

What seems certain is, that they were originally a nomad people who travelled from the western part of Asia and made a settlement first of all in what is now the modern Province of Shensi, in the valley of the Yellow River.

After their migration they soon took up agricultural pursuits and ceased to be merely a pastoral people. Among the most primitive characters of the Chinese written language, we find hieroglyphs which point to the conclusion that they not only kept sheep and cattle but were also engaged in tilling the land.

It is thought by some that Chinese architecture furnishes us with a proof that the Chinese in ancient times were a nomadic people. In many ways the construction of a modern Chinese house bears a strong resemblance to that of a tent, and it is possible to suppose that the similarity may be accounted for in this way.

The Aborigines of China.

The Chinese were not the first inhabitants of the country in which they settled. Upon migrating to the valley of the Yellow River they found aboriginal tribes, already in possession of the soil, and obtained the territory from them by conquest. As the Chinese

extended, these native tribes were pressed farther and farther to the South and West, but were never entirely exterminated. The modern Lolos, Shans and Miaotsz are the descendants of these original inhabitants and still have settlements in the islands of Formosa and Hainan, and in the Provinces of Kueichou, Ssuch'uan, Yünnan, Kuangtung and Kuangsi.

The Geographical Configuration of the Chinese Empire.

We have already referred to the fact that China by its geographical position is an isolated country. It is bounded on the North and West by deserts or steppes, beyond which are high mountain chains; it is bounded on the East and South by the waters of the Pacific. In shape it is an irregular triangle, covering 5,000,000 square miles and supporting a total population of 400,000,000 souls.

If we bisect it by drawing a line from North to South, we shall find that the western half is for the most part mountainous and the Eastern half is generally flat. The Eastern half is the richer and contains three-quarters of the population. With the exception of Ssuch'uan, the Western half in its present undeveloped state is comparatively poor.

The country also naturally divides itself into a North and a South, the Yangtze River forming the boundary between the two divisions. As we shall see, the Great River of China has more than once been the dividing line separating warring Kingdoms and factions. The characteristics of the people of the North and the South differ considerably, the inhabitants of the North being especially noted for their physical strength and those of the South for their intellectual vigour.

In extending their Empire the Chinese have naturally chosen the point of least resistance. Their first great historical advance was up the River Wei into Ssuch'uan. Somewhat later they passed through the two great lake regions by way of the Kan River of Kiangsi and the Yüan and Hsiang Rivers of Hunan into the region about Canton.

Epochs of Chinese History.

When we study the history of the countries of Europe one of the principal points of interest is to observe how the form of government, as it exists at the present day, is the result of a gradual evolution. We are able to trace the rise and growth of modern political and social institutions, and to notice the trend toward the establishment of self-governing states, possessing civil and political freedom. In the study of Chinese History it is difficult to pursue the same method. Chinese historians have not written history in the true sense of the word, but have only left behind them a vast mass of facts, without attempting to trace the connection between causes and effects. The most trivial and the most important occurrences stand side by side on their pages, and the arduous task of sifting and arranging these data and of tracing the relations between them remains to be accomplished by some future historian.

Owing to the way in which Chinese History has been written, some have hastily come to the conclusion that it is lacking in any real advance, that there has been no change in the political and social institutions for thousands of years, and that all the narrator can do is to give a dry account of the lives of the Emperors of the successive Dynasties—a chronicle rather than a history.

A closer study however shows us that Chinese History is not the vast level plain it is sometimes described, but has its hills and summits, and that numerous important movements can be clearly traced and distinguished.

Chinese History may be divided into four Great Periods, which are as follows:—

- I.—The Conquest of China by the Chinese.
- II.—The First Struggle with the Tartars, ending with the Division of the Empire between the Tartars and the Chinese.
- III.—The Second Struggle with the Tartars, ending in the conquest of China by the Manchus.
- IV.—The Struggle between China and Western Nations.

These main divisions may be subdivided as follows:—

- I.—The Conquest of China by the Chinese (B.C. 2852-A.D. 190).
 - 1.—The Mythical and Legendary Period (B.C. 2852-1766).
 - 2.—The Epoch of the development of Tribal Chieftains into Emperors (B.C. 1766-1122).
 - 3.—The Feudal Period (B.C. 1122-221).
 - 4.—The Period of centralization, and consolidation of the Empire by Shih Huang-ti (B.C. 221-206).
- II.—The First Struggle with the Tartars (B.C. 206-A.D. 589).
 - 1.—The Han Dynasty (B.C. 206-A.D. 214).
 - 2.—Period of Disunion at the close of the Han Dynasty (A.D. 214-223).
 - 3.—The Division of the Empire between the Tartars in the North and the Chinese in the South (A.D. 223-589).
- III.—The Second Struggle with the Tartars (A.D. 589-1644).
 - 1.—A period of reconsolidation (A.D. 589-907).
 - 2.—A period of Military Supremacy, when successful generals seized and occupied the throne (A.D. 907-960).
 - 3.—The Division of the Empire between the Kins (Tartars) in the North and Sung (Chinese) in the South (A.D. 960-1280).
 - 4.—The Mongol Invasion and Conquest of China (A.D. 1280).
 - 5.—The Rule of the Mongols. The Yüan Dynasty (A.D. 1280-1368).
 - 6.—The Expulsion of the Mongols and the Restoration of a Chinese Dynasty, the Ming (A.D. 1368-1644).
 - 7.—The period of the Manchu Conquest (1644).

IV.—The Struggle between China and Western European Nations (A.D. 1662——).

- 1.—Wars with Great Britain (1840-1861).
- 2.—War with France (1884).
- 3.—War with Japan, and subsequent acts of aggression by Western Powers (1894).
- 4.—The attempt to drive out Westerners and save the Empire from disintegration (1900).

DIVISION I.

The Conquest of China by the Chinese (B.C. 2852-206.)

CHAPTER II.

THE MYTHICAL AND LEGENDARY PERIODS (B.C. 2852-1766).

The Mythological Age.

The Chinese, like the people of India, believe that from the beginning of the world until the present an exceedingly long period of time has elapsed. From the formation of heaven and earth to the accession of Fu Hsi (B.C. 2852) at least 500,000 years are supposed to have intervened. In connection with that vast period there are many myths, a few of which may be mentioned.

Myths in regard to Creation.

P'an Ku is said to have been the first living being on the earth, and to him was committed the task of moulding the chaos which produced him, and of chiselling out the earth which was to contain him. He is represented in pictures as a huge giant holding in one hand a chisel and in the other a mallet, engaged in splitting and shaping the rocks. He is believed to have worked for 18,000 years, and as the result of his toils the heavens and earth were gradually formed.

There followed him in succession three mythological persons, called the celestial, the terrestrial, and the human sovereigns.

Each of these lived for 18,000 years, and as the result of their united operations the universe went through a slow process of transformation until it assumed its present shape.

Myths in regard to the origin of Dwellings and Fire.

Yu Ch'ao, which means "the dweller in a nest," succeeded the last of the above-mentioned mythological rulers. As his name suggests, he taught men how to build houses to dwell in, for before his time they had lived in the holes of the ground, the caves of the hills, and among the branches of the trees.

Then followed Sui Jên, which means the "producer of fire." Like Prometheus in Greek Mythology, he taught men how to bring fire down from heaven. The method he employed was the simple one of boring one piece of wood with another until the friction produced combustion. This discovery is said to have had a great civilizing influence, for then fire first began to be used in the preparation of food, which formerly had been eaten raw; and men gave up living like the wild beasts of the forest.

To Sui Jên is also ascribed the instructing of men in making calculations by the primitive method of tying knots on strings at different intervals.

The value of these Myths.

From the historian's point of view these myths possess but little value, but still they are interesting because they give us a glimpse into the working of the human mind and show us how the Chinese reasoned as to the origin of things. We learn that they believed that there was a long period of development or evolution before the world attained its present condition, and also that primitive man was barbarous in his habits, and that progress in civilization was made slowly and gradually. The myths are also interesting because they are stories which have been handed down from the earliest times, and which account for the operations of nature and the progress made by human invention by attributing them to the actions of supernatural beings.

Sources of Historical Information.

Passing over the period of pure myth we come to the period of Legendary History. First, however, we must say a few words as to the sources from which we derive our knowledge of Chinese History. Reliable Chinese History does not extend further back than the middle of the Chou Dynasty (B.C. 722), and the account of the preceding ages is so mingled with tradition that it is almost impossible to distinguish with certainty what is authentic and what is legendary. We owe our scanty knowledge of the 2,000 years preceding the Chou Dynasty to the labors of Confucius and Mencius, who took great pains to collect and hand down to posterity all they could gather in regard to Chinese antiquity. Confucius obtained his knowledge of ancient history from the bamboo slips, upon which were written the earliest historical annals. In the *Shu-ching*, the Ancient Book of History, he has put together the beginnings of Chinese History. After the time of the Chou Dynasty we come to more solid ground, for at the beginning of the Han Dynasty (B.C. 206) the custom originated of employing Court Chroniclers, whose duty it was to write a daily account of governmental proceedings. These diaries were kept secret and stored away in iron chests until the Dynasty which they chronicled had passed away; then they were opened and published, and so form the basis of our knowledge of the events which had transpired while the Dynasty was in existence.

This custom is still employed and the official archives of the present Dynasty will not be made public until it has passed away.

The Legendary Age of the Five Rulers.

Legendary History begins with an account of nine rulers, five of whom were celebrated for illustrious virtue—hence the title of the Age. These Rulers in some ways were much more like great Tribal Chieftains than Kings in the true sense of the word. Each of these five is said to have ruled for a very long period of time and to have done much for the civilization of the

people. The first was Fu Hsi (B.C. 2852). He resided in Honan, near the present Kai-fêng-fu, and is said to have taught the people to fish with nets, to rear domestic animals, and to use the lute and lyre; to have instituted laws of marriage, and to have invented a system of writing by using pictures as symbols.

Much is attributed to him which was undoubtedly of later origin, as for instance the highly complicated system of Chinese written characters. Probably at this date the Chinese possessed nothing except rude hieroglyphics, and the method of writing used at the present time is the product of the slow development of ages.

Fu Hsi is generally revered among the Chinese as the founder of their history.

He was succeeded by Shên Nung (B.C. 2737), who taught the people the art of agriculture and the use of herbs as medicine.

After several inferior rulers, Huang Ti (B.C. 2697) ascended the throne.

According to tradition, he invented the Chinese Calendar and the method of dividing time into cycles of sixty years. His wife taught the people to rear silk-worms and to make garments of silk.

The Reign of Yao (B.C. 2356).

Passing over four rulers we come to the time of Yao, who may be considered the fourth of The Five Rulers. He and the two succeeding Rulers, Shun and Yü, form a trio which has been immortalized in the writings of Confucius and Mencius. They are constantly referred to as peerless in wisdom and virtue, and the period in which they lived is regarded as the Golden Age of China. The effort of all reformers has been to incite those in authority to imitate the lives of these ancient worthies, and thus restore the halcyon days of Yao and Shun.

Owing to this process of glorification so much has been added to the account of the lives of these men that it is impossible now to separate fact from fiction. For instance, we read that in their

days everyone was so honest that doors were never shut at night, and that if anyone found an article of value lying on the road, he would pass by without stopping to pick it up, allowing it to remain there until the owner came and claimed it.

Yao became Ruler in B.C. 2356, at the age of sixteen.

The Great Flood (B.C. 2297).

The prosperity of his reign was disturbed by a great inundation of the country caused by the overflow of the Yellow River (commonly called China's Sorrow, on account of its frequent overflows). The waters are said to have submerged a vast extent of territory and to have risen to the tops of the mountains. Probably the accounts of the disaster have been greatly exaggerated, but, making every allowance, it must have been a severe calamity.

Yao appoints Shun as his associate (B.C. 2286).

Yao hearing of the great filial piety displayed by Shun, a young man of twenty, determined to make him an associate in the management of the affairs of the Kingdom, and for the rest of his life he ruled conjointly with Shun.

Shun recommended to Yao the famous Yü as one competent to cope with the disastrous flood, and through the efforts of the latter the inundation was finally brought under control, the waters being drained off into rivers, and into canals especially dug for this purpose.

When Yao was about to die he passed over his own worthless son and appointed Shun, to whom he had given his two daughters in marriage, as his successor.

Astronomical Knowledge at this Period.

As early as the days of Yao the Chinese possessed considerable astronomical knowledge. Two Astronomers, named Hsi and Ho, were appointed to rectify the calendar by the insertion of intercalary months so that the four seasons should recur at the proper times. It was also their duty to study carefully the heavenly movements, and give due notice of the approach of an

eclipse. According to tradition they neglected their duty, giving themselves up to riotous living and drunkenness, and failed to give warning of the approach of an eclipse of the sun. In consequence of this remissness they were seized and executed by royal command.

The Reign of Shun (B.C. 2255-2205).

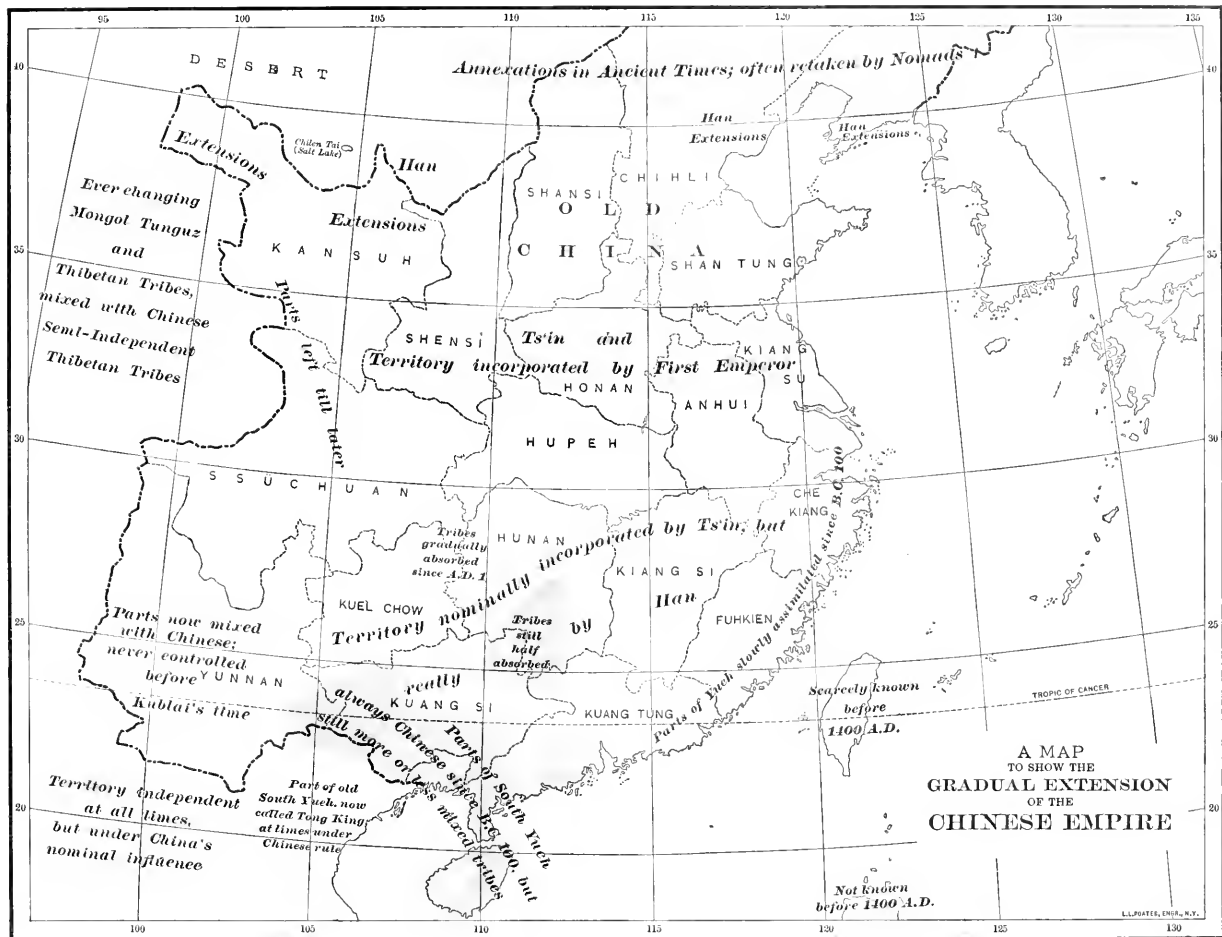
Shun reigned alone for fifty-three years and devoted much attention to the regulation of the religious services and to the arrangement of a code of punishments. In the latter part of his reign, following the example of his predecessor Yao, he appointed, as an associate to assist him in the work of government, the distinguished Yü, who afterward succeeded him and established the first regular Chinese Dynasty, called the Hsia.

The form of Government at this period.

We must keep clearly in mind that China as we know it now is the slow growth of centuries. At the time of Yao and Shun the territory ruled over by the Chinese comprised only the Eastern half of the modern Province of Shensi, the Southern half of the modern Province of Shansi, the Western part of the modern Province of Shantung and the Northern half of the modern Province of Honan [*see map 1*]. In area it was only equal to about one-tenth of that of the present Eighteen Provinces. The Capital was at Yang-hsia near the modern T'ai-k'ang-hsien in Honan.

From this territory the aborigines had been more or less completely expelled. The Chinese do not seem ever to have attempted their entire subjugation but to have allowed them to live in settlements of their own as long as they remained quiet and submitted to their new masters. From the *Shu-ching* we learn that the wild tribes were often subdued by pacific measures rather than by a resort to force.

At the time of Yao and Shun the primitive patriarchal system of government had developed into the monarchical. This was probably due to the fact that in the wars of conquest so much



power fell into the hands of the successful chieftains that they naturally came to exercise regal functions. The succession to the throne was not at first strictly hereditary, but the sceptre was handed on to the one best fitted to wield it. Although later on the succession became hereditary, yet the Chinese have never adopted any strict rule of primogeniture, and the throne as often as not has passed to one of the younger sons. Generally the Ruler himself shortly before his death indicates the heir-apparent.

During the period of Yao and Shun, we also see the beginnings of what soon developed into the Feudal system of government. The authority of ruling over portions of the Kingdom was delegated to some of the great chieftains who had distinguished themselves in the wars of their country, and they soon came to exercise the prerogatives of Feudal Princes.

The Division of Land at this Period.

It is extremely difficult to understand clearly the early system of land tenure adopted by the Chinese. All land was held as a gift from the Ruler, and a portion of its produce was required by him in the way of taxes. According to the *Shu-ching*, there was a five-fold division of territory, which may be roughly described as follows. The Capital was fixed at the centre of five squares of different sizes, enclosed one within another. The land in closest proximity to the capital was the Royal Domain. It extended in all directions for five hundred *lis* or one hundred and sixty-six English miles. On this land, those living nearest to the capital paid the heaviest and those at the greatest distance the lightest taxes. Next to this was the land known as the Region of the Nobles' Tenure, which consisted of lands allotted to the Great Officers, the Barons and the Princes of the Kingdom. This also extended in all directions five hundred *lis*. Outside of this was the land known as the Region of Tranquil Tenure, extending five hundred *lis* in all directions, three hundred *lis* being set apart for the encouragement of literary instruction, and two hundred for the warriors who were to defend the country from the encroachments

of external enemies. Outside of this was the land allotted to foreigners, that is, tribes which had submitted to China. To this territory convicts were transported. Lastly there was the territory known as the Wild Domain occupied by unsubdued wild tribes and banished felons.

The Religion of China at this time.

In the accounts given us of the worship in the days of Yao and Shun, we have a picture of the primitive worship of the Chinese people. When Shun ascended the throne he offered animal sacrifices to Shang Ti, the Supreme Ruler, to the six Objects of Honor, to the hills and rivers, and to the host of spirits. What the six Objects of Honor were we cannot learn with certainty. From the sacrifices offered to Shang Ti we see that along with the worship of the Powers of Nature, the Chinese revered a god as much superior to all the other spirits as the Chief Ruler of the country was superior to his subordinate princes.

As far back as we can trace, we also find the system of Ancestral Worship. Each Ruler sacrificed to the spirits of his ancestors, believing that they exercised great power for good or evil over the fortunes of the country, being able to dispense prosperity or calamity. It was also thought that the neglect of these ancestral rites would be punished by the occurrence of some severe national disaster such as a flood or pestilence.

The system of divination by means of consulting the markings on the back of the tortoise and thus determining the will of heaven, is also of very early origin, and explicit rules for conducting this ceremony were clearly laid down.

The Early Constitution of Society.

The family has always been the unit of society among the Chinese, and the interests of the individual have always been subordinate to those of the family. The members of the same family lived in one hamlet, and the ramifications of the family composed the clan. The paucity of surnames among the Chinese is an evidence of the early division into clans. Along with the

government of the chief Ruler, or Emperor, and the Officials appointed by him, there existed a system of local self-government. The heads of the family and the heads of the clans had the control of the people in regard to affairs of purely local character. This local self-government still exists in China.

**The establishment of the First Dynasty, the Hsia.
B.C. 2205.**

After the death of Shun, Yü succeeded to the throne, and established the first regular Chinese Dynasty. The dynastic title Hsia is derived from a small territory in the modern Province of Honan, which had been given to him as a reward for his services in bringing under control the flood of the Yellow River. In regard to this monarch many legends are handed down, among which are the following. During the whole eight years while he was performing his Herculean task of draining the inundated country he never once passed over the threshold of his own home to visit his family. As a Ruler he was anxious to stand in the closest relationship to his people, and so he caused a drum, a gong, a square musical instrument of sonorous stone, a wooden bell and a rattle to be suspended outside the walls of his palace. If anyone wished to discourse with him upon the virtues that should adorn a monarch, he need only strike upon the drum, and he would be immediately admitted to the presence of his Monarch. If anyone thought there was room for improvement in the Monarch's manner of life, he need only strike the gong, and he would be at once granted an audience. If anyone had tidings of famine or rebellion, and came and rang the wooden bell, he obtained at once an opportunity to impart his news. If any magistrate had decided a case unjustly, the one who had been wronged could come and strike the stone instrument, and he would be ushered into the presence of his Monarch, before whom he could present his appeal for redress. If anyone wished justice in a law-suit, he might come and shake the rattle.

Yü made some further conquests over the aboriginal tribes and extended the boundaries of his Kingdom to the south as far as the banks of the Yangtse River [*see* Map 2].

Before his time trade had been carried on chiefly by barter, but now the gold and silver mines were worked and the precious metals began to be used for the first time as media of exchange.

The Emperor Chieh (B.C. 1818-1766).

The reigns of the successors of the Emperor Yü contain little worth recording. The succession to the throne became hereditary, and as a consequence the imperial sceptre often fell into the hands of those utterly incapable of wielding it well. The great princes became more powerful, and frequent rebellions broke out against the reigning monarch.

Chieh was the seventeenth and last ruler of the Dynasty.

He was completely under the influence of one of his concubines, a beautiful but wicked woman named Mo Hsi, and is regarded as one of the most infamous characters of Chinese history. In company with this woman, he indulged in all sorts of immoral excesses, and perpetrated many acts of cruelty. The stories in regard to him read much like those told of the Roman Emperors in the days of Rome's decadence. As an example we may narrate the following. In the garden of the Palace was an immense pool filled with spirits, upon which guests were invited to row in small boats. At a given signal, all the pleasure-seekers jumped into the pond, drank of the wine, and sported about until they became intoxicated.

The Emperor also caused a subterranean palace to be built, where for thirty days he and his concubines, with their dissolute companions, engaged in immoral orgies. Although he was often censured by some of his virtuous ministers, he persistently refused to heed their rebukes and warnings.

The Rebellion of T'ang, the Prince of Shang.

A virtuous prince named T'ang, said to be descended from the Emperor Huang Ti, living in the little principality of Shang,



situated in the Eastern part of the modern Province of Honan, became convinced that he was called by Heaven to save the Empire from the ruin that threatened it in consequence of the insane follies of the wicked Chieh, and to redress the grievances of the long-suffering people. Collecting an army, he advanced against the Capital, and gave battle to the imperial forces.

The engagement resulted in the complete defeat of Chieh, who was compelled to abdicate the throne and was confined in Nan-Ch'ao in the modern Province of Anhui. The victory gave the throne to T'ang, whose rebellion is the first successful one recorded in Chinese History.

CHAPTER III.

EPOCH OF THE DEVELOPMENT OF THE TRIBAL
CHIEFTAINS INTO EMPERORS (B.C. 1766-1122).**The Shang or Yin Dynasty (B.C. 1766-1122).**

When T'ang ascended the throne, he established his Capital at Po, in the Eastern part of the modern Province of Honan. He pacified the people by delivering an address in which he stated that he had not desired to usurp the throne, but had acted in accord with the express command of Heaven. This famous pronouncement is preserved for us in the *Shu-ching*, and is an evidence of the Chinese idea that Heaven's will is supreme, and that the sovereign power over the Empire is a trust from Heaven to be exercised for the good of the people.

The Great Drought.

The principal occurrence of his reign was a great drought which lasted for seven years. The people over a wide area were reduced to starvation, and the suffering became so great that it was thought some human victim must be offered to appease the wrath of Heaven.

In this crisis the Emperor revealed true nobility of character, and offered to surrender his own life in behalf of the people. After having cut off his hair, and fasted for several days in the manner of a penitent, he clothed himself in white robes, and proceeded in a simple chariot, drawn by white horses, to a mulberry grove, the appointed place for the sacrifice about to be offered. There he confessed his sins, and besought Heaven to visit upon him, "the single man," the punishment for the evil deeds of his people. According to tradition the death of the victim was not required, for in answer to his prayer copious rain

immediately fell from Heaven, refreshing the parched land, and relieving the misery of the people.

Owing to the unselfishness and purity of his character, the Chinese, who have strict ideas in regard to the succession to the throne, have never regarded the Emperor T'ang in the light of a usurper, but on the contrary commend his action in assuming the imperial prerogative, and consider him one of their model rulers.

T'ang was much helped in his administration of the Kingdom by an able Prime Minister named I Yin.

The Successors of T'ang.

The immediate successor of T'ang was his grandson T'ai Chia (B.C. 1753). This Emperor was weak in character, and was soon led astray by evil companions. The Prime Minister I Yin after frequent remonstrances finally persuaded him to retire for a time into seclusion, to a place near the tomb of his grandfather, for the purpose of meditating on his own shortcomings and on the qualities which should adorn the life of the successor of such a great Ruler as the Emperor T'ang. The result of this temporary retirement proved most salutary, and led to an entire change in the Emperor's conduct.

During the reigns of the other Rulers of this Dynasty nothing of marked importance occurred, and the *Shu-ching*, our principal source of authority for this period, passes over in silence the reigns of fourteen sovereigns after the time of T'ai Chai.

During the reign of the Emperor P'an Kêng (B.C. 1401) it was decided to remove the Capital to Yin, a town in Honan, North of the Yellow River. This removal was rendered necessary on account of an overflow of the Yellow River. In consequence of this change in the seat of government, the Dynasty was thereafter known as the Yin, instead of the Shang.

The work of conquest was by no means finished and there was a constant struggle with the wild tribes on the borders of the empire. In addition to the wars with the aborigines, a new foe

appeared on the North, a Tartar Tribe. In the reign of Wu Ting (B.C. 1292) a fierce but successful conflict was waged with these Northern enemies and for a time they were vanquished. This encounter is memorable because it was the beginning of the long, intermittent struggle between the Chinese and the Tartars, which lasted for so many centuries and finally resulted in the conquest of China by the Manchus.

The reign of Chou Hsin (B.C. 1154-1122).

Chou Hsin was the twenty-eighth and last ruler of the Dynasty. In character he may be compared to the wicked Chieh, the last ruler of the Hsia Dynasty. Although a man of undoubted ability, he was extravagant, cruel, and dissipated. His favorite concubine, T'a Chi, a woman of infamous character, aided and abetted him in his life of debauchery. The large and costly Palace known as "The Stag Tower" was built for her amusement, and new and cruel methods of punishment were invented to satisfy her delight in witnessing condemned prisoners suffering under excruciating tortures. Among others, the following instance of cruelty has been handed down. While walking in her garden T'a Chi noticed when a number of men were crossing a stream near by, that the younger appeared to feel the cold more than the elder. In a discussion which arose between her and the Emperor as to the cause of this, T'a Chi asserted that it was because the young men had more marrow in their bones. The Emperor would not accept this explanation, and in order to decide the question commanded a number of old and young men to be seized, and their legs broken and examined.

The Rise of Chou (B.C. 1140).

At this time Wên Wang, the Earl of the feudatory state of Chou, began to exercise a powerful influence in the Empire. For presuming to criticize the Emperor for his misrule, he was thrown into prison, and released only after a large sum of money had been paid for his ransom.

After Wên Wang's death, his son Wu Wang determined to call the Emperor to account for his tyranny, and accordingly gathered together a large army and invaded the Imperial domain. A battle was fought in the Northern part of the modern Province of Honan. Although Chou Hsin had 700,000 troops under his command, he was disastrously defeated. He fled to the "Stag Tower," and there, arraying himself in his imperial robes, set fire to the building and was burned to death. According to one account, his body was afterward discovered among the ruins, and the head was cut off and exposed on a flag-pole. When the soldiers of the victorious army entered the Capital, they were received by the people with unbounded delight. T'a Chi was seized and executed, and so great is the detestation in which her memory is held that she has often been regarded as the human incarnation of a she wolf. Wu Wang won the hearts of the people by issuing an order for the free distribution of grain among the poor, and for the release from prison of all those who had been unjustly confined.

Land Tenure during the Shang or Yin Dynasty.

During the Shang or Yin Dynasty land was allotted on the following plan. Nine squares of equal size, each containing 100 *mow* were apportioned out to eight families; each family was entitled to cultivate a square, and the ninth and central square was cultivated by all in common and the produce from it paid as a tax to the Government. The Chinese character representing this system is 井, meaning a "well," and if enclosed on the four sides (thus

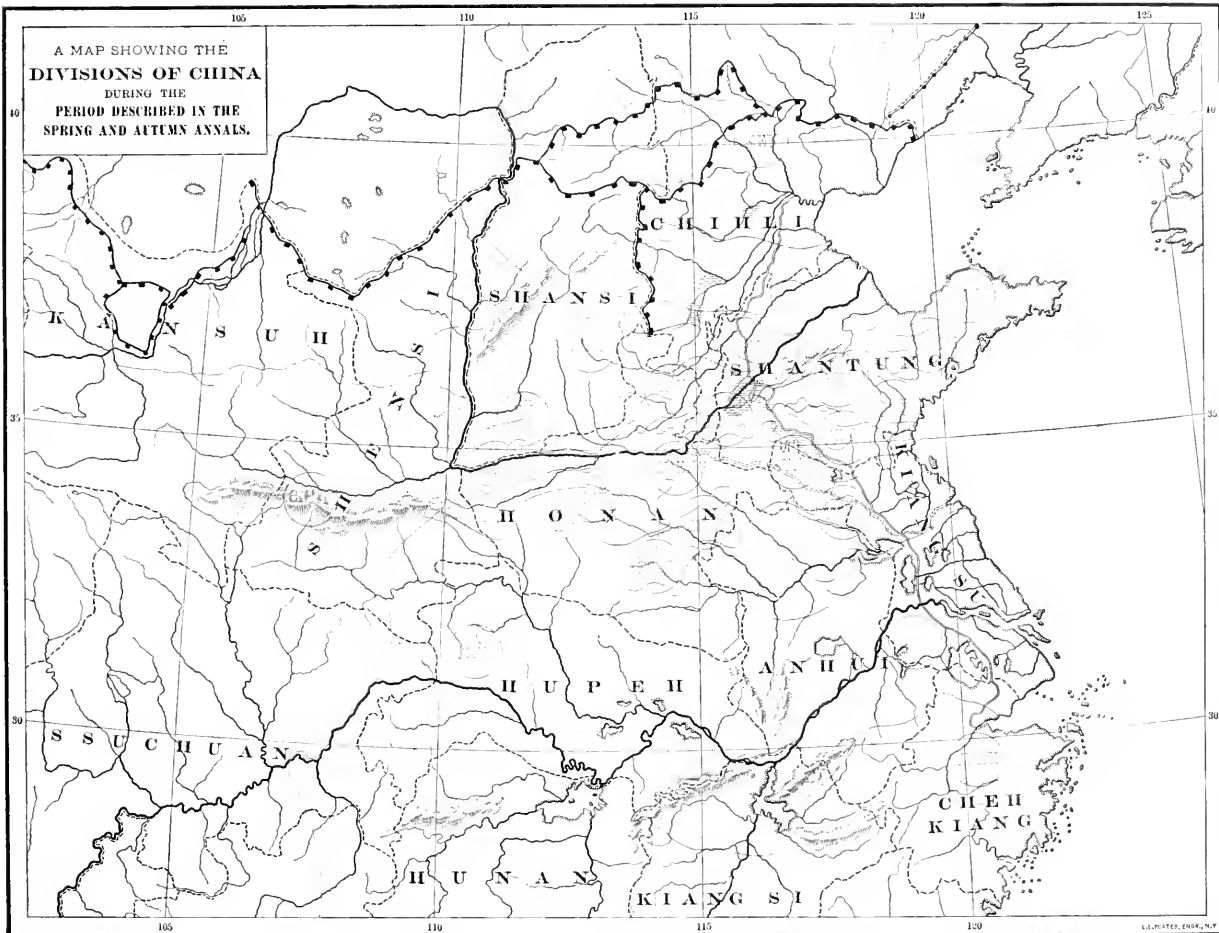
) will furnish a diagram of the allotment.

The Development of the Government during this Period.

In the Shang or Yin Dynasty the rule of the Great Tribal Chieftain developed into that of the Emperor. As the boundaries of the Empire were enlarged, the Ruler naturally came to possess more power and was regarded with more

reverence by the people. The idea that he ruled by divine right was implanted in the minds of those over whom he held sway, and his person was invested with a *quasi* sanctitude. It was not long before he was looked upon as the specially anointed one, "the Son of Heaven."

A MAP SHOWING THE
DIVISIONS OF CHINA
DURING THE
PERIOD DESCRIBED IN THE
SPRING AND AUTUMN ANNALS.





CHAPTER IV.

THE FEUDAL PERIOD. (B.C. 1122-255).

The Founder of the Chou Dynasty (B.C. 1122).

Wu Wang, after defeating Chou Hsin, founded a new Dynasty, called the Chou, from the name of the principality over which he had formerly ruled in the modern Province of Shensi. His title of Wu Wang means "the warrior Prince."

Although a usurper, he is ranked as one of the exemplary rulers of China. His reputation spread so far that the kings of Corea and Cochin China sent embassies with rich gifts to the Imperial court.

The Development of the Feudal System.

The Emperor rewarded those who had helped him in the struggle with Chou Hsin by grants of territory, and titles of honor such as Duke, Marquis, Earl, Count, etc. Thus the Empire consisted of a congeries of small states, each of which was governed by its own petty ruler, who paid an uncertain fealty to the Central Government. In course of time some of these vassal kingdoms became so powerful that the rulers assumed the title of Kings. The whole period of the Chou Dynasty is taken up with the conflicts between these petty Kingdoms, now one gaining the ascendancy and now another. Of these Kingdoms the most important were the Lu, the Wei, the Ch'i, the Chin, the Ch'u, and the Ch'in. Finally, as we shall presently narrate, the State of Ch'in became so powerful that it succeeded in overthrowing the reigning Dynasty and usurping the imperial throne [*see Map No. 3*].

The Reign of Ch'êng Wang (B.C. 1115-1078).

Wu Wang was succeeded by his son Ch'êng Wang, who did much to establish the Dynasty on a firm basis. As he was only thirteen years of age when he came to the throne, his uncle the

Duke of Chou, a man of great ability and strict integrity, was appointed regent. By him the young Emperor was carefully instructed and prepared for the great duties he was about to assume. It was also through the efforts of the Duke of Chou that a rebellion of the descendants of the former Dynasty was successfully suppressed.

The capital was removed from Hao in the modern Province of Shensi (near the present Hsi-an Fu) to Lo-yi in Honan. The reason for the transfer was that the latter city was more central, and the chiefs of the feudal states could assemble there more readily than at the former Capital.

Ch'êng Wang made a royal visitation throughout the different parts of the Empire, and in this way tried to impress his subjects with the idea of the unity of the country, notwithstanding its division into so many separate states.

It was at this time also that a mint was established and copper money like the modern cash was coined.

The Emperor Mu (B.C. 1001-946).

Among the Emperors of the Chou Dynasty only a few call for special mention. The immediate successors of Wu Wang were men of ability and ruled the country with a strong hand, but those who followed later were for the most part weak and incompetent. The Dynasty only managed to last as long as it did, some eight hundred years, because of the jealousy between the numerous feudatory States. Each was anxious to keep the others from becoming too powerful, and resisted the attempt of any one state to seize the Imperial Throne.

According to tradition, the Emperor Mu issued a decree introducing the custom of the commutation of offences by the payment of fines. He had precedent for this in the reigns of some of the previous Emperors, but he was the first to sanction it as a regular system. Whenever there was only probable evidence of an offence having been committed, the punishment might be commuted by the payment of a sum of money by the accused

party. From the time of this Emperor to the present day this system has been in vogue, and, needless to say, has often given rise to extortionate bribery on the part of some of the officials—the most desperate criminals frequently being released, if only a sufficiently large sum of money is paid to the unscrupulous judges.

The Emperor Yu (B.C. 781-770).

This Emperor was a thoroughly depraved man, and was under the influence of a famous beauty called Pao-ssü. He was so completely enthralled by her charms that he put away the Empress and made her his consort, and also disinherited his own son as heir-apparent in favour of hers. Nature is said to have shown its disapproval of this unnatural act by an eclipse of the sun, which took place on August 29th, B.C. 775. This occurrence is of historical importance, as it gives us a fixed date by which the chronology of many other events has been computed. We may say that from this date the historical period really begins.

The influence of Pao-ssü was a fatal one, and, like the famous beauties who caused the downfall of the Hsia and Shang Dynasties, she led the Emperor to commit innumerable acts of folly. She is said to have been a woman who seldom manifested pleasure at anything, and that this induced the Emperor to adopt the following expedient to cause a smile to come to her face. He commanded all the beacons to be lighted. As these were only lit in times of great danger as a signal for the Feudal Princes to come to the defence of the Empire, the Nobles and Chiefs of the various States with their retainers hastened with all speed to the Capital, only to find that no danger was imminent, and that the Emperor's reason for summoning them was that their discomfiture might cause merriment to the proud Pao-ssü.

After a short time, the Capital was invaded by the Duke of Shin, the father of the Empress who had been dethroned. Then the Emperor in his extremity ordered the beacons to be lighted again, but the feudatory Princes, fearing it was another false cry of "wolf," refused to answer the summons. The Emperor

accordingly found himself unable to offer any effectual resistance. In the assault which followed he himself was slain, and then his Capital was plundered, and Pao-ssü was carried off into captivity, where she afterwards strangled herself. P'ing Wang, the son whom he had disinherited, was raised to the Imperial Throne.

The growth of the power of the State of Ch'in.

Owing to the constant warring between the different States, the latter part of the Chou Dynasty was a period of great confusion. During the time of disorder, the State of Ch'in secured a leading position. The chief reason for this was that it was situated in the Southern part of the modern Province of Kansuh, and was subject to constant attacks from the wild Tartar Tribes, who sought an entrance into the Empire from the North-West. Consequently it was obliged to keep a large standing army in the field, and thus became very powerful from a military standpoint. The independent spirit of its Duke was displayed by his building an altar to Shang Ti, and offering upon it the sacrifices which the Emperor alone had the right to offer. Gradually the State of Ch'in obtained control over the other feudatory States, and became the foremost rival of the central government.

Downfall of the Chou Dynasty.

Nan Wang (B.C. 314), the last Emperor of the Chou Dynasty, fearing for his own safety, formed a league with many of the chief nobles against the State of Ch'in. The powerful Duke of Ch'in, for the sake of self-preservation, felt forced to go to war with his suzerain, and instead of waiting to be attacked, advanced with his army into the Imperial territory, and gave battle to the forces which were assembling to invade his own State. The Emperor's forces were utterly routed and he himself was taken captive. He was then compelled to kneel before his captor, to beg for mercy, and to surrender a large part of his possessions.

He did not long survive the indignities which he suffered, but died shortly afterward of a broken heart. Although

for a time the Duke of Ch'in allowed a representative of the Chou Dynasty to rule nominally over the Eastern part of the Empire, yet the real power was in his own hands, and it was not long before the Chou Dynasty came to an end.

The Trio of Famous Philosophers.

The Chou Dynasty is rendered especially memorable from the fact that during this period lived the three famous philosophers who have had the greatest influence on Chinese morals and civilization.

Lao Tzŭ (B.C. 604).

The first of these was Lao Tzŭ, the founder of the system of philosophy called Taoism. He was born B.C. 604, in the Eastern part of the modern Province of Honan, and lived at about the same time that Socrates, Plato and Aristotle were teaching in Greece. Among the marvellous stories told about him, is the statement that at his birth he had the appearance of an old man, and hence was called Lao Tzŭ, which, literally translated, means "the old teacher." He held the position of keeper of the archives at the Imperial court, but becoming disheartened by the disorder and lawlessness of his times, retired from office and led the life of a recluse, giving himself up to philosophical speculation. He wrote the famous *Tao Tê Ching*, which in its teaching may be compared to the abstruse speculations of Neo-Platonism. "Tao" probably means impersonal Nature, which permeates all things, and from which all things are evolved. According to his teaching, true peace comes from ceasing to strive and by living in harmony with the leadings of "Tao." The cause of disorder in the world is the development by man of what is artificial and unnatural, and the only remedy is a return to the "Tao." His philosophy has never been generally understood by the Chinese, and his ideas have been perverted to such an extent that they have become the basis of the most degraded and superstitious cult in the Empire.

Confucius (B.C. 522).

Confucius, the greatest of the trio, was born B.C. 522, in the feudal State of Lu, situated in the Southern part of the modern Province of Shantung. As a youth he was of a serious disposition and his mind was bent on learning. He set himself the task of collecting all the information possible in regard to the Ancient Worthies, and taught that what was necessary to restore peace and order was for the rulers to imitate the examples of the Emperors Yao and Shun. At the age of twenty-two he gathered about him a band of disciples, and spent his time in instructing them in the principles of morality and good government.

At the age of fifty he was employed by the Duke of Lu as keeper of the public granaries, and shortly afterward was put in charge of all the public lands. He acquitted himself so well in the performance of these duties that he was promoted to be Minister of Justice, and finally was made Prime Minister. While he occupied this last office, the State of Lu was exceedingly prosperous and became one of the most powerful of the feudatory States. This excited the jealousy of the other feudal Princes, and induced the Duke of the State of Ch'i to use a stratagem to bring about the downfall of this exemplary Prime Minister. He sent as a present to the Duke of Lu eighty beautiful concubines and one hundred and twenty-five horses. Upon the receipt of this gift, the Duke of Lu gave himself up to a life of pleasure and sensual indulgence, and began to neglect the affairs of State. Confucius, after waiting a time, at last realized that his influence for good was at an end, and accordingly determined to leave the State and to seek for some other ruler who would put his teaching into practice. For a space of twelve years he wandered from State to State. He was treated by most of the feudal Princes with great discourtesy, and at times even his life was in danger. At last he returned to the State of Lu, and there spent the remainder of his days engaged in literary work. He refused to take office again and devoted his time to the

editing of the ancient classics. He died in B.C. 480. It was only after his death that people turned to him as to a great teacher of mankind, and nearly three centuries elapsed before he was raised to the supreme position of honor and reverence he now occupies in the minds of his countrymen.

Mencius (B.C. 372).

Mencius, the third of the trio, was born in the feudal State of Lu, in the year B.C. 372. While Confucius did not claim to be an originator but only a transmitter, Mencius was an independent and original thinker. He expounded the teachings of his great Master, and also added his own reflections on the nature of man and the essentials of good government. He held an extremely optimistic view as to the original goodness of human nature, and believed that it was possible for man by his own efforts to reach the state of perfection.

His sayings are now included among the principal classics of Chinese Literature, and he himself is regarded as being second only to Confucius.

CHAPTER V.

PERIOD OF CENTRALIZATION (B.C. 221-206).

The Great Emperor Shih Huang Ti (B.C. 221-209).

After the deposition of Nan Wang the Dukes of Ch'in, although virtually exercising the power of the Emperor, did not at first dare to assume the imperial insignia. They had many foes to contend with, and were engaged in constant wars with the other powerful princes, who resented their arrogating to themselves the position of lordship over the Empire. At the close of his life, the Duke Chao Hsiang Wang offered the imperial sacrifices to Heaven, thus indicating that he regarded himself as the occupant of the Dragon Throne.

After several short reigns, Shih Huang Ti (often referred to as Ch'in Hsih Huang) succeeded to the throne. He is the most important ruler of this brief Dynasty, which lasted only some fifty years. He assumed the title of Huang Ti, meaning Heavenly Ruler, and thus placed himself on a level with the three great rulers of the Mythical Period, Fu Hsi, Shên Nung, and Huang Ti. The word Shih means "first" and indicates that he claimed to be the first real Emperor.

The Dynasty he established is known as the Ch'in. It is interesting to note that the name China is probably derived from this word Ch'in, for the first Westerners who knew anything about the Chinese spoke of them as the people of the land of Ch'in, which afterwards became corrupted into the word China. The Chinese themselves generally refer to their country as the Middle Kingdom.

The capital was established at Hsien Yang near the modern Hsi-an Fu in Shensi. Shih Huang Ti was only thirteen years of age when he ascended the throne, but soon showed that

he was possessed of remarkable sagacity and strength of character. Perceiving that the feudal system of government was a perpetual source of weakness to the Empire and a constant menace to the imperial prerogative, he determined on its abolishment. He bent all his energies to the task of bringing the feudal States into submission, and then divided the country into thirty-six Provinces, setting over each three great officers, who were directly responsible to himself for the way in which they conducted their provincial governments. This system corresponds in the main to that existing at the present day.

The Extent of his Empire.

After the work of subjugation had been completed, his Empire extended from Chihli on the North to the Yangtze River and the modern Province of Chehkiang on the South; and from the Yellow Sea on the East to the modern Province of Ssüch'uan on the West.

The Destruction of the Classical Literature (B.C. 213).

Another event for which his reign is memorable was the attempt to destroy all the classical literature. He was led to take this step by the advice of his Prime Minister Li-ssü, who represented to him that the scholars were a great source of mischief in the Empire, because during the period of confusion in the latter part of the preceding Dynasty they had been wont to sell their services to the highest bidder without respect to the welfare of the Empire as a whole, and it was to be feared that they would continue to follow the same practice in the future. The real reason for the unpopularity of the *literati* was that they formed the conservative element of the country and threw the weight of their influence against all the reforms the Emperor was desirous of instituting. They were always recalling the halcyon days of antiquity and pointing out the superiority of the past to the new *régime* recently introduced.

The Emperor, anxious to blot out the claims of antiquity, and to make history begin with himself, issued an edict commanding that all the existing literature in the country, with the exception of works on astrology, divination, medicine, and husbandry, should be collected and burnt. It was a difficult decree to enforce, and undoubtedly many of the books were concealed and saved from the holocaust. When the Emperor learnt that some of the scholars had used treasonable language in regard to this order, he condemned four hundred and sixty of them to be put to death, to serve as a salutary warning to others. According to tradition these men were buried alive.

For this action Shih Huang Ti has been regarded by the Chinese generally as a most impious tyrant. They have failed to grasp the real significance of his action and have not perceived that "his motive for burning the books of Confucius was to obliterate the feudal system from the memory of China."

The Great Wall (B.C. 214).

With great and commendable zeal, the Emperor exerted himself to advance the material prosperity of his country. Roads were built in all directions, and rivers hitherto impassable were spanned by bridges.

Owing to the constant incursions of the Tartar Tribes on the Northern frontiers, he completed an enormous wall on the Northern boundary of the Empire. It extended from 120° to 100° E. Longitude and was about 1,500 miles in length.

Before the time of Shih Huang Ti walls had been constructed on the Northern frontier, but these were now united and their fortifications strengthened and improved. The portion now generally visited by travellers, thirty miles from Peking, is probably a more modern structure, and not the wall erected two thousand years ago. We may compare this wall to that built by the Romans in the time of the Emperor Hadrian, across the Northern part of Britain, to oppose the inroads of the Scots and Picts (A.D 121).

The Superstition of the Emperor (A.D. ²¹¹121).

Shih Huang Ti, notwithstanding his ability as a statesman, was a slave to superstitious fears. He was in much dread of death, and frequently consulted magicians to discover an elixir which would insure a long life. One of the magicians told him that he was pursued by evil spirits, and in order to escape their influence, must arrange to sleep in a different room of his palace every night, the place where he intended to take his repose being kept a profound secret. Terrified by this information he immediately gave orders for the erection of an enormous palace, to contain an immense number of sleeping apartments. Several hundred thousands of criminals are said to have been engaged upon the work, and an incredible sum of money was expended for the satisfaction of this whim. He wished the building to contain so many rooms that the evil-minded demons who desired to shorten his days would be completely mystified.

The Fall of the Ch'in Dynasty.

After the death of Shih Huang Ti, the Ch'in Dynasty lasted only a few years. A civil rebellion broke out which resulted in giving the throne to Liu Pang, the Prince of Han (a State occupying geographically the modern Southern Shensi and Western Honan). Although the Dynasty had lasted so brief a period, yet it accomplished the difficult task of consolidating the Feudal States into one great Empire. This union did not continue for long and was not strong enough to hold together the various discordant factions. In fact China had annexed and conquered more territory than it was able to digest and assimilate. Nevertheless the temporary cohesion was sufficient to make it possible for the Empire to enter on a course of further conquest, and to offer a determined front to the incursions of the barbarous tribes on the North. These attacks were soon to become more frequent, and the account of them brings us to another Period in Chinese History.

DIVISION II.

The First Struggle with the Tartars (B.C. 206—A.D. 589).

CHAPTER VI.

THE HAN DYNASTY (B.C. 206—A.D. 25)
ALSO STYLED THE FORMER OR WESTERN HAN.

The Emperor Kao Ti or Kao Tsu (B.C. 206-194).

Liu Pang when he ascended the throne took the dynastic title of Kao Ti, that is, the August Emperor, and named his Dynasty the Han, from the small state in Shensi over which he had ruled, and from the River Han near which he had been born. This Dynasty may be considered the first national one, and even to the present day the Chinese, with the exception of the Cantonese, commonly speak of themselves as the "Sons of Han."

The Emperor began his reign by pacific measures, and conciliated the scholars by repealing the decree of Shih Huang Ti, in regard to the destruction of the classical literature. A search was instituted, and all the books which had escaped the flames were sought out, and honor was paid again to the teaching of the Sages. Kao Ti was the first of the Chinese Emperors to offer sacrifice at the tomb of Confucius.

The Capital was established at Ch'ang-an near the present Hsi-an Fu in Shensi. This spot was settled upon because the Emperor desired to be in a position where he could watch the movements of the Northern Barbarians, whose inroads from this time began to assume serious proportions.

The Hsiung-nu or Hun Tartars.

The wild tribes disturbing the peace of the Empire at this time were the Hsiung-nu, inhabitants of Mongolia. These people were probably of the same stock as the Huns and Turks who afterward made inroads into Europe, the Huns becoming the great scourge of Europe under the leadership of Attila in A.D. 445.

They were a nomadic people, and spent most of their time on horseback, saying that their country was the backs of their horses. They moved from place to place with their flocks and herds, always in search of fresh pastures. Horses, cattle, and sheep were their usual possessions, but they occasionally had camels, and also asses, mules, and other peculiar breeds of the equine family. They had no cities or towns, but a certain portion of the territory they passed over in their migrations was assigned to each tribe, each tent or household having allotted to it a piece of land for its exclusive use. They were uncultured and had no written language. Their children, when mere babies, were taught to ride on the backs of sheep, and to shoot small animals and birds with little bows and arrows; and as they grew older they practised their skill on foxes and larger animals. They fed upon flesh and milk, and used the skins of animals for clothing. They always fought on horseback, throwing their enemy into confusion by advancing against them with their horses at full speed.

At this time they had spread over the Northern part of the modern Provinces of Shensi and Chih-li.

Eastern and Western Tartars.

A distinction may be made between the Eastern and Western Tartars. The Hsiung-nu belong to the Western branch of the Tartars, and were the ancestors of the Turks, the Ouigars, the Khigiz, the Mongols, etc. The Eastern Tartars were known as the Tunghu, Tunguses, or Hsien-pei, and were the ancestors of the Cathagans or Khitans, the Manchus, and the Coreans.

The Invasion of Mao-tun.

During the reign of the Emperor Kao Ti an immense army of Hsiung-nu, under the command of a chief named Mao-tun, by skirting the Western end of the Great Wall, made a foray into Chinese territory, and entering what is now the Province of Ssüch'uan, carried off a large quantity of booty. The Emperor Kao Ti took command of the army sent to resist them. Finding himself hemmed in on all sides, he was obliged to take shelter in the city of P'ing in Shansi, and there was besieged. The city was so closely invested that the Emperor was in great danger of falling into the hands of the enemy. In this emergency he had resort to the following stratagem. He caused a number of wooden puppets representing beautiful maidens to be exhibited on the city walls, and sent a message to the wife of Mao-tun, who had accompanied the expedition, stating that they were to be presented to her husband. Mao-tun's wife, actuated by jealousy and anxious to keep her husband from being enamored of the charms of these Chinese beauties, entreated and finally persuaded him to raise the siege and withdraw his troops into his own territory.

After the lapse of a few years the Hsiung-nu made another invasion into Chinese territory, and this time the Emperor was forced to buy off their leader by giving him as a consort one of his own daughters, and by promising an annual subsidy, payable in silks, rice, and wine.

The immediate Successors of Kao Ti.

The remainder of the reign of Kao Ti was occupied in suppressing internal rebellions incited by the very men who had helped him obtain the Empire. Upon his death, his son, Hui, a lad of eleven years, succeeded to the throne (B.C. 194). The mother of this boy, Lu-chih, the first of Chinese Catherines, ruled as Regent, and, after the death of the young Emperor, managed to keep the Imperial power in her own hands for a considerable length of time. She plotted to found

a new Dynasty composed of her own kinsmen, but in this was unsuccessful. Upon her death the great officers of the Empire unanimously agreed to elevate to the throne a son of the late Emperor by one of his concubines. This Emperor, known in history as Wên Ti (B.C. 179), was a humane ruler and modified the five great punishments (the branding of the face, excision of the nose, chopping off the feet, castration, and death) so as to make them somewhat less barbarous; and flogging was largely substituted in their place. He also encouraged literature, and made a further search for the books which had escaped destruction during the reign of Shih Huang Ti.

During his reign the Empire was troubled by the repeated raids of the Hsiung-nu, and although immense armies were raised to oppose them, yet little was accomplished in the way of effectually stemming their advances.

He was succeeded by his son Ching Ti (B.C. 156-140), who in turn was succeeded by his son Wu Ti (B.C. 140-86).

The Reign of Wu Ti.

In Wu Ti's reign an attempt was made to destroy the Hsiung-nu by a clever ruse. They were invited to take possession of a border city, the country around which was reported to be rich in gold mines. The plan of the Emperor was to entice the barbarian chieftain with his whole army into an ambushade, and accordingly in the neighbourhood of the territory offered to the Hsiung-nu a large Chinese force was concealed with instructions to fall upon the enemy as soon as they had entered the trap. The Tartar chieftain, greedy for the expected wealth, nibbled at the bait, and with a hundred thousand men passed through the Great Wall and advanced to a place thirty miles distant from that which he was invited to occupy. On the march, he noticed, however, many herds of cattle grazing in the fields without any keepers, and this unusual sight aroused his suspicions. Fearing false play, he immediately retired from the dangerous position and returned to his own borders, thus frustrating the plot of the Emperor.

The Hsiung-nu were most indignant at this proposed treachery, and took vengeance on the Chinese by further incursions into the Northern part of the Empire.

Another important event of this reign was the removal of a Tartar tribe called the Yoëh-chi from their ancient seat in the modern Province of Kansuh, to the West. They were compelled to undertake this migration on account of being molested by frequent attacks of the Hsiung-nu. This may be said to have been the beginning of the great Western movement of the Tartars which continued for so many centuries, and which had such disastrous consequences for the countries of Eastern Europe. This tribe settled in the country now called Bokhara, and remained there until they were gathered up in the great Western march of the Huns, and hurled in conjunction with them on the Roman Empire.

Enlargement of the Empire, during the Reign of the Emperor Wu Ti.

The reign of Wu Ti is celebrated for several great military conquests. On the North-West he defeated and subjugated the Ordos, and annexed the whole of the modern Kansuh. On the South he added to the Empire the modern Province of Kuangtung (inhabited at that time by a race akin to the Annamese), Tong King, Hainan, Kuangsi, and part of Kueichou. On the West the whole of Ssüch'uan and a part of Yünnan were annexed, and on the North-East the Northern part of Corea was subjugated.

The reason for undertaking the conquest of Corea was a desire to turn the flank of the Hsiung-nu and thus keep them from entering the Empire from that quarter.

These conquests had the result of making China further acquainted with the countries of the West, and at this period there began an intercourse with Parthia, Mesopotamia, and the Greek Dynasties of Bactria and Afghanistan. An attempt was made to reach India by way of Yünnan, and Hindoo missionaries, for the first time, found their way to China. The Roman Empire

became known to the Chinese and was referred to by the name of Ts'in.

The Rebellion of Wang Mang (A.D. 9).

Passing over several of the Emperors of the Han Dynasty we come to the reign of Ping Ti (A.D. 1-6), which brings us to the beginning of the Christian era.

Ping Ti was a weak ruler, and consequently the chief power was seized by an unscrupulous minister, named Wang Mang, who plotted to usurp the throne for himself. On New Year's Day, when he presented himself with the other Princes to pay his respects to the Emperor, he contrived to put poison in the Emperor's wine-cup. In consequence of drinking the draught the Emperor was seized with violent paroxysms and died shortly after in great agony. Wang Mang, by simulating grief at the decease of the Emperor, was able for a time to deceive the people as to his true aims. He caused a child two years of age, Ju Tzu Ying, to be raised to the throne and himself to be appointed Regent. His intention of usurpation soon became evident, but as the control of the army was in his hands, the Princes of the House of Han were powerless to offer any opposition. After being allowed to reign for three years the little Emperor was set aside and Wang Mang openly assumed the title of "New Emperor," giving out that he had received a revelation from Kao Ti, the founder of the Han Dynasty, sanctioning his succession.

This step roused the Princes of the House of Han to rebellion, and the whole of the reign of the usurper was taken up in wars with them and in struggles with the Hsiung-nu, who also refused to regard him as the lawful Emperor. It was a time of the greatest disorder. A band of marauders, known as the "Red Eyebrows," from their custom of dying their eyebrows red, arose in what is now the province of Shantung, and, out of pretence of loyalty to the Hans, committed great depredation throughout the country.

At last two cousins, Princes of the House of Han, collected an army of one hundred thousand foot soldiers and an equal number of cavalry, and advanced against Wang Mang. The usurper met them with a much larger force, but in the battle which ensued he was disastrously defeated and was obliged to flee to Ch'ang-an. Thither he was pursued, and in despair, as the victorious army entered the city, concealed himself in a tower. He was discovered, dragged from his place of hiding, and beheaded; and afterwards his body was cut into a thousand pieces and his head exposed in the market-place.

The Han Dynasty was then restored, one of the successful generals, named Liu Hsiu, being raised to the throne.

The restored Dynasty is known as the Later or Eastern Han.

CHAPTER VII.

THE LATER OR EASTERN HAN DYNASTY (A.D. 25-214).

The Reign of Kuang Wu Ti (A.D. 25-58).

Liu Hsiu, when he ascended the throne, took the title of Kuang Wu Ti. On account of Ch'ang-an being invested by the rebels, he removed the Capital to Lo-yang, in the modern Province of Honan. The Empire was divided into thirteen provinces instead of thirty-six, over which officials corresponding to Satraps were appointed to rule as in the system of government existing to-day.

By putting forth great exertions, he succeeded in crushing the "Red Eye-brows." In one of the many engagements with them he made use of the following plot. He disguised several thousands of his soldiers as "Red Eye-brow" rebels, and placed them in ambush near the battle-field. During the course of the battle they suddenly made their appearance and were hailed by the rebels as reinforcements. When the conflict was at its height, these seeming rebels threw off their disguise, and the "Red Eye-brows" found themselves caught between two hostile armies, and thus were forced to capitulate. The Emperor, in order to conciliate these insurgents, pardoned their leaders and appointed them to posts in the government service.

The reign of Kuang Wu Ti was chiefly occupied in warring against different bands of rebels, which had arisen all over the country against the usurper Wang Mang.

Among the most notable wars of his reign was one against a female chieftain, named Cheng-ts'ê, the ruler of the Northern part of Annam (modern Tong King), who had refused to pay the customary tribute to the Empire. The struggle of this Chinese Boadicea for independence was put down with ruthless severity, and both she and her sister were beheaded.

Ming Ti (A.D. 58-76). Introduction of Buddhism into China.

Kuang Wu Ti was succeeded by his son Ming Ti, in whose reign Buddhism was first introduced with imperial sanction into China. In the time of Wu Ti, some two hundred years before, a golden image, supposed to have been the image of Buddha, had been taken along with other plunder from the Hsiung-nu, and also at about the same time, as we have already stated, some Hindoo missionaries had found their way into China; but it was not until the reign of Ming Ti that the Chinese obtained any extended knowledge of the tenets of the religion of India. The Emperor Ming Ti had a dream, in which there appeared to him the figure of a golden man. Upon seeking an interpretation he was told that a wonderful saint had arisen in the West, named Fo (Buddha), and that the dream referred to him. Consequently the Emperor sent an embassy into India to make investigations in regard to the teachings of this saint. The envoys on their return brought back with them a copy of a Sutra, one of the Buddhist Classics, and also some Buddhist priests whom they had persuaded to accompany them. The spread of the new religion began in this way. At first, however, it made but little progress, and it did not succeed in gaining a firm foothold in China until three hundred years later.

One of the most important works of the reign of this Emperor was the construction of a dyke, thirty miles long, as a barrier to check the overflow of the Yellow River. It is stated that as long as this was kept in repair there was a cessation of the periodic floods.

Ho Ti (A.D. 89-106).

In the reign of Ho Ti, China possessed many able generals, who were engaged in the conduct of expeditions against the Hsiung-nu. The Tartars by this time had extended their conquests as far as Central Asia; and in their campaigns against them the Chinese generals led their forces across the Tien Shan (Heavenly

Mountains) and also penetrated as far as the shores of the Caspian Sea. It is said that on one of these expeditions the Chinese army reached the Eastern boundaries of the Roman Empire.

Ling Ti (A.D. 168-190). Struggle with Eastern Tartars.

Passing over five Emperors, we come to the reign of the Emperor Ling Ti. While this Emperor was on the throne, the Tung-hu, a branch of the Eastern Tartars, who had gained temporary ascendancy over the Hsiung-nu (Western Tartars), made an incursion into Chinese territory. A brave and skilful general named Ch'ao Pao was dispatched against them. During the campaign the mother and wife of the general fell into the hands of the enemy, and when the two hostile armies were drawn up for battle the Tung-hu brought them forth, and placing them in full view of the Chinese army, declared that unless Ch'ao Pao would surrender they would murder them before his eyes. Ch'ao Pao was confronted with the terrible alternative of either acting in a way that would be disloyal to his Emperor or of grossly violating the principle of filial piety. After a severe mental struggle, and at the earnest behest of his mother, he finally decided to sacrifice her and his wife in the interests of his country.

When the barbarians heard of this determination they slaughtered the two women in sight of all the Chinese troops. Infuriated by the spectacle, the Chinese made a desperate onslaught and completely routed the enemy. The fact of his having caused the death of his own mother so preyed upon Ch'ao Pao's mind that he died shortly afterward of grief and remorse.

The Encouragement of Literature.

The Emperor Ling Ti was a patron of Literature, and in A.D. 175 he caused the Five Classics to be engraved on stone and set up at the door of the Imperial College. He also established

the system of examinations for literary degrees. Up to this time the government preferment had been at the disposal of the Emperor, but hereafter education in the Chinese Classics became a necessary qualification. Employment in official life was open to those passing the best examinations in the Confucian Classics, the writing of verses, and the composition of essays. This system has been in vogue in China ever since, and has resulted in making the *literati* the most influential class in the Empire.

The Three Great Traitors of China.

During the Han Dynasty there arose successively in China three men who are known as the three greatest traitors of Chinese History. These were Wang Mang, Tung-cho, and Ts'ao Ts'ao. To the career of the first of these, Wang Mang, we have already referred, and we must now give a brief account of the other two.

The Traitor Tung Cho.

Tung Cho was a General in the Imperial army, and during a period of confusion caused by an attempt on the part of one of the factions in the Court to massacre the Imperial eunuchs, who had become very powerful, he siezed the Imperial power for himself, dethroned the reigning Emperor, and placed Hsien Ti, (A.D. 190-214) a boy Prince, upon the throne. This youth was weak, mentally and physically, and was a mere puppet in the hands of Tung Cho, who occupied the position of Prime Minister and thus virtually ruled the Empire.

The Capital was removed from Lo-yang back to its former site at Ch'ang-an. His usurpation was not submitted to quietly, and rebellions sprang up all over the country. Tung Cho suppressed these with the utmost severity and cruelty, putting to death all whom he suspected of disloyalty to himself. He gave an appearance of legality to all his acts by announcing that they were performed with the consent and approval of the Emperor. As the result of his many acts of high-handed tyranny, he became universally detested, and finally was slain by one of his

own lieutenants, named Lü-pu, a man whom he had adopted as his son. His death, however, instead of bringing peace to the Empire only increased the disorder; and at this juncture the third of the three great traitors, Ts'ao Ts'ao, made his appearance at the Capital with three hundred thousand men, and, forcibly taking possession of the person of the Emperor, placed himself at the head of the government.

CHAPTER VIII.

THE PERIOD OF DISUNION AT THE CLOSE OF THE HAN DYNASTY (A.D. 214-223).

The Character of the Period.

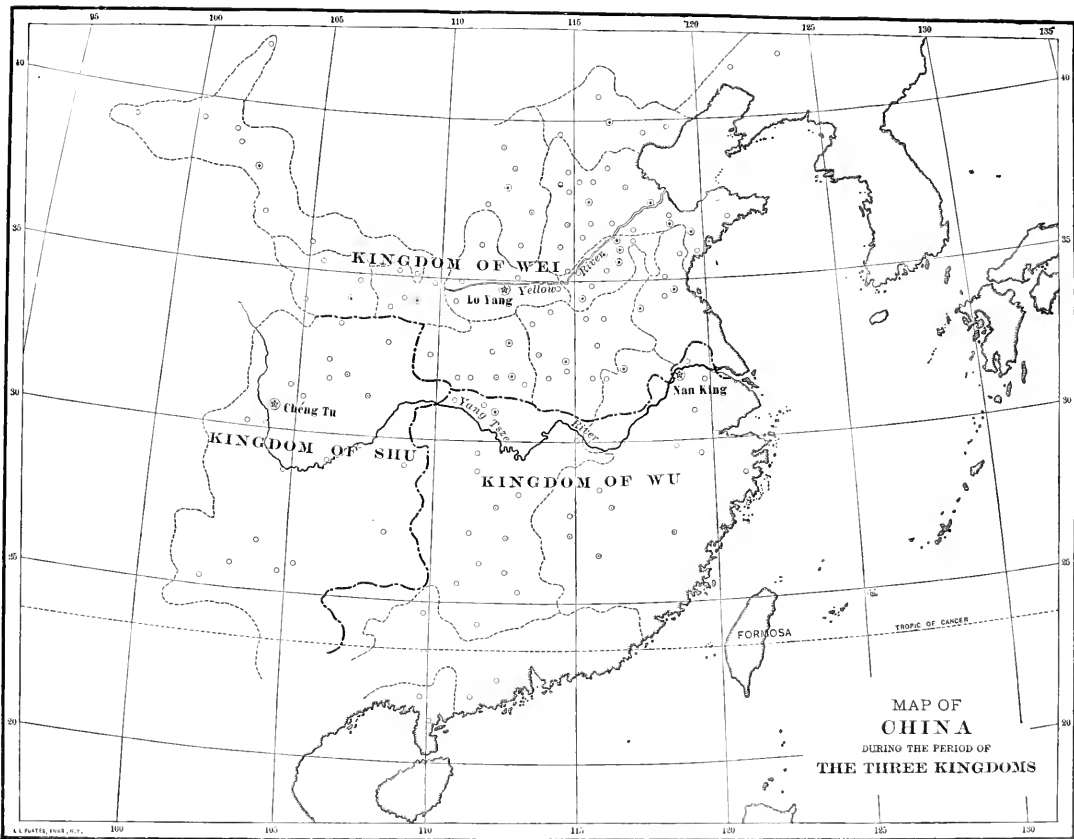
This period, generally known as that of the Three Kingdoms, is looked upon by the Chinese as the most romantic in the whole of their history, and may be compared in some respects to the age of chivalry in Europe.

The story of those who at this time played a leading part has been popularized in the great historical novel called "The Three Kingdoms," the exciting incidents of which are often acted on the stage or recited by the village story-tellers. The accounts of the period abound in many marvellous adventures and hair-breadth escapes, and it is difficult to know how much is to be attributed to the imagination of the writers and how much was actual occurrence.

The Three Kingdoms.

The period derives its name from the fact that at this time the Empire was divided into three separate Kingdoms. The first was the Kingdom of Wei, which comprised the Central and Northern provinces, and had as its capital the city of Lo-yang. The second was the Kingdom of Wu, and consisted of the provinces South of the Yangtze River, the modern Hunan, Hupeh, Kiangsu, and Chehkiang, with the capital at Nanking. The third was the Kingdom of Shu, and included the Western part of the Empire, the modern province of Ssüch'uan, with the Capital at Ch'eng-tu [*see* Map 4].

Ts'ao Ts'ao as Prime Minister virtually ruled over the Kingdom of Wei, and finally forced the Emperor Hsien Ti to





abdicate. Upon the death of Ts'ao Ts'ao, his son Ts'ao Pei, after putting Hsien Ti to death, ascended the throne, and declared himself Emperor. The Kingdom of Wu was ruled by an able General named Sun Ch'üan, and the Kingdom of Shu by a Prince named Liu Pei, who claimed to be a descendant of the Emperors of the Han Dynasty, and so the rightful heir to the throne. The Dynasty established by the latter is known in history as the Minor Han, and is recognized as the lawful line during this period of confusion. Liu Pei was assisted in his campaigns against his enemies by two famous generals named Chang Fei and Kuan Yü. These three men sealed their agreement to be faithful to each other until death in the famous "peach-garden oath" by drinking blood drawn from one another's arms. The general Kuan Yü, on account of his great prowess in battle, was afterward deified in the Ming Dynasty (A.D. 1594) as the god of war, and is now worshipped all over China under the name of "Kuan Ti."

The Wars between the Three Kingdoms.

Liu Pei had as his Prime Minister a man named Chu-ko Liang, who was celebrated for his great sagacity and for his ability as a strategist. To him are attributed many mechanical inventions, such as the "wooden oxen and running horses" as a means of transport, and a bow for shooting many arrows at a time. He also improved and perfected the "Eight Dispositions," a series of military tactics. Contrary to the advice of his Prime Minister, Liu Pei determined to lead an expedition into the Kingdom of Wu. He was incited to take this step by the desire of seeking revenge for the death of his sworn brother Kuan Yü, who had been slain by one of Sun Ch'üan's generals. The expedition resulted disastrously, and his army was only saved from complete annihilation by the clever strategy of Chu-ko Liang.

Liu Pei upon his death was succeeded by his son Hou Chu, who made peace with the Kingdom of Wu.

After peace had been made between the Western and the Southern Kingdom, preparations were begun for an expedition

against the Kingdom of Wei. Before leading an army into the territory of Ts'ao Pei, it was deemed advisable to invade Burmah, lest while the army was absent the Burmese should seize the opportunity of making an attack on the Kingdom of Shu. The Burmese were defeated and forced to submit, and then, this danger of an invasion from the rear having been removed, the expedition started for the Kingdom of Wei.

In the meantime Ts'ao Pei had died and had been succeeded by his son Ts'ao Jui, who took the imperial title of Ming Ti (A.D. 227). The attempt on the part of the Kingdom of Shu to conquer the Kingdom of Wei proved a failure, the army of Shu, under the command of Chu-ko Liang, being put to flight by the army of Wei, commanded by Ssü-ma I.

In the course of his retreat Chu-ko Liang resorted to a ruse which won for him the admiration of his countrymen. With the handful of men still left to him he occupied a deserted walled town. As the enemy drew near in pursuit, he commanded some of his men to throw open the gates of the city and to stand before them with brooms in their hands as if engaged in sweeping the streets. He himself mounted the city wall, and, seated in the tower over the gate, began to play upon his lute. The enemy were surprised at this strange spectacle, and, suspecting an ambuscade, were afraid to enter the gates which stood open so invitingly. Fearing an attack from some hidden foe, they withdrew in haste, and thus Chu-ko Liang was enabled, without further loss, to lead off the survivors of his army.

Although the armies of the Kingdom of Shu afterward gained some successes in their battles with the Kingdom of Wei, they were never able to effect a complete conquest. This was largely due to the fact that they were obliged to carry on the war at a great distance from their base of operations, and met with much difficulty in transporting their supplies across the mountain passes of Ssüch'uan.

The Close of the Period of the Three Kingdoms.

After the death of Chu-ko Liang, Hou Chu was deprived of competent counsellors, and as time elapsed his character underwent marked deterioration. He gave himself up to a life of luxury, and no longer exerted himself to increase the strength of his Kingdom. Consequently the King of Wei seized the opportunity of putting an end to the existence of its rival. By an expedition sent into Ssüch'uan, Hou Chu was defeated and taken prisoner.

He was led in triumph to Lo-yang, the Capital of Wei, and confined as a prisoner of State. Out of contempt for his weakness of character and fondness for pleasure, his conqueror bestowed upon him the title "Duke of Pleasure."

With the fall of Hou Chu, the Han Dynasty came to an end. After a brief period, owing to the incapacity of the Rulers of Wei, an able general, Ssü-ma Chao, son of Ssü-ma I, became the virtual Ruler of the Northern Kingdom. He himself did not dare to assume the title of Emperor, but after his death his son, Ssü-ma Yen, ascended the Dragon Throne and established a new Dynasty, known as the Western Tsin.

CHAPTER IX.

THE DIVISION OF THE EMPIRE BETWEEN THE TARTARS
IN THE NORTH AND THE CHINESE IN THE SOUTH
(A.D. 223-589).**The Western Tsin (A.D. 265-317).**

When Ssü-ma Yen ascended the throne in 265 he took the dynastic title of Wu Ti, and called his Dynasty the Tsin, from the name of the dukedom over which his father had ruled. He introduced some important reforms into the government, and checked the lavish expenditure which had characterized the Kingdom of Wei during its latter days. The principal event of his reign was an attempt to conquer the Kingdom of Wu. This was an exceedingly difficult undertaking because it involved leading an expedition across the Yangtze River. This great river has always been a natural dividing line between the North and South of China, and more than once, as we have already stated, has formed the boundary of separate kingdoms. Wu Ti had in his army several efficient Generals, and finally, partly by force and partly through conciliatory methods, succeeded, for a brief period, in subjugating the Southern Kingdom.

The Rebellion of the Hsiung-nu.

One result of the incessant border wars between the Chinese and the Tartars had been a commingling of Tartar and Chinese blood. This came about by Chinese princesses being presented to the Tartar chieftains as consorts whenever truces were made with them.

Consequently we come now to a period when with much show of justice the Tartar chiefs could put forth claims to the possession of Imperial blood in their veins, and thus to being the lawful

heirs to the Dragon Throne. Liu Yüan, a Tartar chieftain with a strain of Chinese blood, taking advantage of the fact that the second Emperor of the Western Tsin Dynasty, Huai Ti, was incapable of governing the Empire well, gathered a force of 50,000 men, and styling himself the Prince of Han set up for worship the ancestral tablets of the Han Emperors, in token that he claimed to be the rightful Emperor of China. His brother Liu Chang, who succeeded him, led away into captivity the third and fourth of the Western Tsin Emperors. After this the Hsiung-nu for sixty years reigned supreme in the North of China. They established their Capital near the modern Peking and called their Rulers the "Sons of Heaven."

"Coming events cast their shadow before," and this temporary seizure of power by the less civilized and more warlike tribes of the North was but the prelude to the final complete domination of the Empire by the Tartars.

The Eastern Tsin Dynasty (A.D. 317-420).

When the last of the Western Tsin Emperors had been carried away captive by the Hsiung-nu, the Empire in the South was left without a head. One of the descendants of the imperial line of Ssü-ma I constituted himself Emperor, and established his capital at Nanking, taking the dynastic title of Yüan Ti, and calling his Dynasty the Eastern Tsin.

The Character of the Period during the Eastern Tsin.

During the time of the Eastern Tsin the greatest confusion prevailed and the Empire again went through a process of disintegration. In the South there were numerous claimants to the throne, who waged constant warfare with one another. In the North the Tartars were firmly established.

Finally, in the South, Liu Yü, a General who had won distinction as a supporter of the Eastern Tsin Dynasty in its struggle with the other rival Princes, brought the strife to an end for a time by deposing the last of the Eastern Tsin Emperors and

establishing a new Dynasty, known as the Sung, with himself as the first Emperor.

This division of the Empire shows how loosely it was held together, and how it had never become really consolidated. In times of trouble the centrifugal force was always stronger than the centripetal, and the central government was unable to hold all the parts together by bonds strong enough to resist disruption.

The Sung Dynasty (A.D. 420-479).

Liu Yü when he became Emperor was known by the two names Wu Ti and Kao Tsu. He was sixty-four years of age, and reigned but a short time. Although nominally the Emperor of China, yet in reality his sway was a very limited one. The North still remained in the hands of the Tartars, and was divided up into many small kingdoms. The most important of these were the Wei (ruled over by Eastern Tartars), the Hsia (ruled over by the Hsiung-nu), the Northern Yen (ruled over by Eastern Tartars), the Western Liang, and the Western Tsin (ruled over by a Thibetan Family).

The important feature of the Period is the constant struggle between the Chinese in the South and the Tartars in the North, and consequently it is known as the *Epoch of the Division between the North and the South*. Just as in Roman History the Teutonic Tribes annexed the North of the Empire before they made their final conquest, so in Chinese History the Tartars established themselves first in the North and at a later period moved on to the South.

The Kingdom of Wei.

The most powerful of the Northern Kingdoms was that of Wei, founded by a Tartar family named Toba. It extended over a part of modern Chihli and Shansi, and gradually absorbed the whole of modern Honan, part of the Kingdom being to the North and part to the South of the Yellow

River. The Capital was situated at Loyang. After conquering most of the other Northern Kingdoms it became the chief rival to the House of Sung.

The Progress of Civilization among the Tartars.

Although at first, as we have already noted, these Tartars were a rude and barbarous people, yet after they entered China they accepted the civilization of the people whom they conquered. They became acquainted with Chinese literature, and were influenced by the teachings of the Buddhist and Taoist religions. In a very short space of time they adopted Chinese customs and manners. A remarkable feature of the successive conquests of China by the Tartars is that they have assimilated with much readiness the superior civilization of China and added very little to it themselves. We may find an historical parallel in the adoption of the Roman civilization by the Teutonic peoples who overthrew the Western Roman Empire.

The Struggle between the Houses of Sung and Wei.

The fourth Emperor of the Sung Dynasty, Wên Ti (A.D. 424-454), made a determined effort to rescue Honan from the hands of Toba Tao, the third Emperor of the Northern Wei Dynasty, for he was anxious to limit the boundaries of the Kingdom of Wei to the Northern banks of the Yellow River. The attempt proved a failure, for in winter, when the Yellow River was frozen, the army of Wei effected a crossing and drove out the troops of Sung from the position they occupied in Southern Honan.

Some time later the Emperor of Wei, Toba Tao, led an immense expedition into the territory of Wên Ti. The progress of his army was marked by savage atrocities. Six provinces were overrun, and the hostile horde penetrated to the banks of the Yangtze. Finally, unable to obtain food for his vast host in the enemy's country, Toba Tao was compelled to retreat before he had succeeded in taking Nanking.

A Short-lived Dynasty, the Ch'i (A.D. 479-502).

A military commander named Hsiao Tao, noted for his physical prowess, raised himself to prominence by the bravery he displayed in the wars with the Kingdom of Wei, and finally became strong enough to usurp the Imperial Throne. He assumed the title of Kao Ti, and established a new Dynasty known as the Ch'i (479-502).

This Dynasty lasted, however, only a short time, and was overthrown by another usurper, named Hsiao Yen, who set up a Dynasty called the Liang.

The Liang Dynasty (A.D. 502-557).

Hsiao Yen, upon ascending the throne, took the dynastic title of Wu Ti. He was favourably inclined to learning, and throughout the country established schools in which the writings of Confucius were carefully studied. Large sums of money were devoted to the purpose of building temples dedicated to the worship of Confucius and his disciples.

The Siege of Hsiang-yang (A.D. 516).

Wu Ti's principal ambition was to conquer and annex the Kingdom of Wei, and thus to regain all the territory formerly belonging to the Empire and bring it under the rule of the Chinese. As a step toward the accomplishment of this purpose he dispatched a large army to lay siege to the town of Hsiang-yang situated on the Huai or Han River, in the modern Province of Hupeh. He was anxious to take this city because he considered it the key to the conquest of the Kingdom of Wei. Finding it impossible to take the city by storm, the General in command of the invading army resorted to the following plan. He gave orders for an enormous dam to be constructed across the river, intending by the obstruction of the waters to inundate the city and the country round about, and in this way compel the inhabitants to surrender. The soldiers of the invading army labored on the building of the dam for two years. When it was completed it was three miles long, twelve hundred feet high, and

had a breadth of 1,445 feet at the base and 450 feet at the top. As soon as the work had been finished and the sluices closed, the waters began to rise and soon threatened to overwhelm the city. Just at this juncture, when there seemed to be no hope for the besieged, an unexpected calamity occurred. The force of the volume of accumulated waters proving too great, a part of the dam was suddenly swept away, and the waters rushing through the opening with tremendous force carried widespread destruction in their course. Fifteen thousand of the soldiers of Liang were caught in the flood and drowned. Disheartened by this terrible disaster, the attempt to reduce the city was abandoned and the army withdrawn.

The Downfall of the Liang Dynasty.

Wu Ti in the latter part of his reign becoming infatuated with the doctrines of Buddhism, withdrew from his palace and entered a Buddhist monastery (A.D. 528). Owing to his fondness for the life of a recluse, the affairs of State were sadly neglected, and as a consequence rebellions became rife throughout the country, resulting finally in the downfall of his Dynasty.

The Ch'ên Dynasty (A.D. 557-589).

The Ch'ên Dynasty was established by Ch'ên Pa-hsien, one of the ministers of the former Dynasty, who compelled Ching Ti, the last sovereign of the Liang Dynasty, to abdicate in his favor. He took the Dynastic title of Wu Ti, and reigned for a period of three years. It was at this time that a new power arose in the North, the Kingdom of the Northern Chou. The Kingdom of Wei had gradually lost its commanding position among the Northern Tartar States, and the Northern Chou, by conquering and adding to its dominions the territory of the Northern Ts'i (the modern Shansi), came to be the most formidable rival of the Southern Chinese Empire.

As none of the rulers of the Ch'ên Dynasty were men of exceptional ability, the Dynasty never obtained a firm footing.

At last Yang Chien, a General of distinguished descent, who had been in the employ of the Northern Chou, determined to seize the throne for himself. He first usurped the throne of Chou and then captured the city of Nanking, and led the last Emperor of the Ch'ên Dynasty, Hou Chu, captive to Shensi (A.D. 589). After distributing honors among his successful generals, he assumed the Imperial insignia, and established over the whole country a new Dynasty, known as the Sui.

With the establishment of this Dynasty the first struggle with the Tartars may be said to have come to an end. *The whole country was once more for a brief period united under the rule of the Chinese.*

The task of holding back the Northern tribes was, however, too difficult a one for the Chinese to accomplish successfully, and it was not long before the old strife between the Northern Tartars and the Chinese was renewed.

DIVISION III.

The Second Struggle with the Tartars (A.D. 589-644).

CHAPTER X.

A PERIOD OF RECONSOLIDATION (A.D. 589-907).

THE SUI DYNASTY (A.D. 589-619) AND THE T'ANG
DYNASTY (A.D. 620-907).

Kao Tsu or Wên Ti (A.D. 589-605).

Yang Chien, after deposing Hou Chu, ascended the throne, taking the title of Kao Tsu or Wên Ti, and gave his Dynasty the title of Sui, from the name of the dukedom which had been bestowed upon his father for services rendered to the Northern Kingdom of Chou.

Although he had been in the employ of the Northern Tartar Kingdom, he was a Chinese by birth, and thus once more the Empire was brought under the rule of the Chinese. He proved an able Emperor, and his fame spread so far that envoys came from the Turcoman tribes on the North to the Capital at Ch'ang-an in Shensi to pay their respects. They were much impressed with the magnificence of his court and his great military power, and carried back with them such glowing reports of what they saw, that for a considerable time the Turcomans refrained from disturbing the peace of the Empire.

Pilgrimage to Tai Shan (A.D. 595).

In the year 595, the country around the Capital was visited by a severe famine, and a large part of the population was compelled to emigrate to the territory now included in the modern Province of Honan. The Emperor, believing that the calamity was a manifestation of the wrath of Heaven on account of his own misdeeds, made a pilgrimage to the Tai Shan (Exalted Mountain) in Shantung, and ascending to its summit, there confessed his sins and prayed for forgiveness.

While the Emperor was absent from his Capital one of his Generals caused to be built for him a magnificent palace known as the Hall of "Long-Lived Benevolence." The Emperor upon his return, instead of being gratified, expressed in the strongest terms his disapproval of this needless expenditure and of the cruelty resorted to in forcing the inhabitants of the famine district to labor upon these huge buildings. This story is often quoted as an evidence that the Emperor was of a merciful disposition and had the good of his people at heart.

The Rebellion of Kuang (A.D. 605).

Owing to the misdemeanor of the Crown Prince, Wên Ti nominated his second son Kuang as heir-apparent, but in the latter part of his life he re-appointed his first son Yung as his successor. This led Kuang to raise a conspiracy against his father and elder brother, and after murdering both he seized the throne for himself. Thus Yang Chien, who had won the Empire by an act of violence, lost it by a similar act on the part of one of his own sons.

Yang Ti (A.D. 605-617).

The usurper Kuang is known in history as Yang Ti. He was a man of violent temper and gave himself up to extravagance and debauchery, squandering large sums of money on his palace and pleasure-grounds at Chi'ang-tu, the modern Yang-Chou. The trees in his park are said to have been supplied in winter with flowers and leaves of silk, and the birds of the district were almost exterminated to provide sufficient down for his pillows and cushions.

In order that he might make royal progresses throughout his dominions with greater convenience, he gave orders for the construction of an extended system of canals, and on these when they were completed, he made a journey from Lo-yang in Honan to Nanking.

The Expedition against Corea (A.D. 615).

When the Ruler of the chief State in Corea refused to pay the customary tribute to the Chinese Empire, Yang Ti decided to send an expedition, consisting of 305,000 men, to invade Liao-tung, then included in the Kingdom of Corea. The army crossed the River Liao and invested the Capital of Liao-tung. A great battle was fought near the Yalu River, but contrary to the Emperor's expectations the Chinese army was disastrously defeated. The unsuccessful generals, according to the custom usual in China in such cases, paid the penalty for their inefficiency by forfeiting their lives, and then the Emperor began preparations on a much larger scale for another invasion of Corea. The expedition was unpopular with the people and many protests against it were sent to the Capital. One of his advisers tried to dissuade him from the undertaking by saying, "You would never dream of using a ballista of a thousand pounds weight to shoot a rat, and why should you go to this great expense to subdue a country that is beneath your notice." Yang Ti, however, refused to listen to advice, and finally in the year 615 the expedition reached Corea. When the army had occupied Sheng-king, envoys came from the King of Corea promising submission, and agreeing that Corea should henceforth be tributary to the Chinese Empire.

The Invasion of the Turcomans, and the Death of the Emperor.

The news of the success of the expedition to Corea was received by the Emperor with unbounded delight, and he immediately set out on a luxurious tour throughout the Province of Shensi. His rejoicing, however, was not destined to last long,

for news soon reached him of an invasion of the Turcomans from the North and of their swooping down on the Province of Shansi under the command of a chieftain named Shih-pi, to whom he had given one of his daughters in marriage. The Emperor in his attempt to oppose this incursion was surrounded and besieged in the town of Yen-mên in Shansi for nearly a month and very nearly fell into the hands of his enemies. The latter were unaccustomed to sieges, and when they found it impossible to entice the Emperor out of his stronghold, or to take the city by storm, finally abandoned the attempt and retired into their own territory.

The reign of Yang Ti came to an end through a rebellion headed by one of his Generals named Li Yüan, who formed an alliance with the Turcomans and soon became undisputed master of a large part of the Empire.

Yang Ti was obliged to flee to Nanking, where he was shortly afterwards assassinated. First one and then another of his grandsons succeeded him. Both proving incompetent, Li-yüan ascended the Imperial throne and established the Dynasty known as the T'ang (A.D. 618-907).

The First Emperor of the T'ang Dynasty, Kao Tsu (A.D. 618-627).

Li Yüan is known by his Imperial title of Kao Tsu. One of his first acts was to encourage learning, and an edict which had been issued by Yang Ti, abolishing the principal schools throughout the Empire and retaining only the Imperial College at the Capital, was rescinded. The task of pacifying the Empire was a difficult one, but Kao Tsu finally succeeded in subduing the warring factions, and in arranging terms of peace with his former allies, the Turcomans. He established his Capital at Ch'ang-an in Shensi.

Suppression of the Monasteries.

Perceiving that the Buddhist Bonzes and Nuns, by their idle and vicious lives, were a source of danger to the country, and having but little respect for the teachings of the religion

which they professed, he issued edicts for the suppression of many of the monasteries throughout the Empire and ordered their inmates to abandon their useless lives and engage in secular occupations.

The latter part of the Emperor's life was disturbed by dissension in the Imperial family. He resigned the throne in favor of his second son Li Shih-min, and this action roused the jealousy of his other two sons and led them to engage in a conspiracy to put the favored brother to death. Li Shih-min to save his own life was compelled to anticipate their plot, and destroyed both his brothers.

The Emperor T'ai Tsung (A.D. 627-650).

Although Li Shih-min had committed fratricide to secure the throne, he proved a wise and far-sighted Emperor, and stands out in history a prominent figure against a background of weak and inefficient rulers.

He took the Imperial title T'ai Tsung. His first great achievement was a complete victory over the Turcomans, who, led by two chieftains named Chieh Li and T'u Li, had invaded Chinese territory. Fearing further incursions of this foe, he took steps to strengthen his army and made important changes in the method of warfare. The soldiers were supplied with longer pikes and stronger bows, and the equipment and training of the cavalry, a branch of military science which had been much neglected by his predecessors, received careful attention.

T'ai Tsung was not a warrior by inclination so much as from force of circumstances, and as soon as peace was secured he applied himself to the encouragement of literature and learning. Close by his palace, in his Capital, he built an enormous library in which 200,000 volumes were collected. He was a most enthusiastic disciple of the teachings of Confucius, and was fond of holding discussions on the famous aphorisms of the great Sage with his Ministers and with the leading scholars of the Empire. To him is attributed the saying, "Confucius is for the

Chinese what the water is for the fish." In the year 629 the whole Empire was divided into ten provinces named Kuan-nei, Ho-tang, Ho-nan, Ho-peh, Shan-nan, Lung-yu, Huai-nan, Kiang-nan, Chieh-nan, and Ling-nan.

The Prestige of the Chinese Empire.

The year 630 was a glorious one in the reign of T'ai Tsung, for in that year embassies from a great number of tributary Kingdoms and States came to the Capital to pay their respects and to offer their tribute; and the great variety of languages spoken by the envoys and the great diversity of their costumes testified to the power and prestige of the Chinese Empire. About this time there was also great rejoicing in the Empire on account of a victory gained by the Chinese army over the Turcomans which resulted in wresting from them a large part of their territory. The possessions of the Turcomans were divided up into ten departments over which Chinese magistrates were appointed.

The Invasion of Corea.

In 645 T'ai Tsung led an army to invade Corea, at this time composed of three kingdoms, Kao-li, Pai-chi, and Sin-lo. The Emperor was led to take this step because a number of Chinese taken prisoners in the expedition of Yang Ti had been forcibly detained in Corea and prevented from returning to their own country. The invasion of Corea was on the whole unsuccessful, for the Emperor was foiled in his attempt to take the city of An-shih, and was obliged to retire before completing the subjugation of the country. Death overtook him while busy with preparations for another expedition, and the throne came to his ninth son, known in history as the Emperor Kao Tsung.

Kao Tsung (A.D. 650-684).

Kao Tsung after reigning a few years became enamoured of the charms of one of the concubines in the harem of his father. She had been removed from the close confinement to which the wives of deceased Emperors are relegated, and the Emperor took

her for one of his own consorts. This woman, named Wu Hou, soon gained so complete a mastery over the Emperor that she became the virtual ruler of the Empire. Her ambition had no limits, and she schemed to raise herself to the position of Empress. This she accomplished by strangling a child she had borne to the Emperor and causing the suspicion of its murder to be cast upon the Empress. The Emperor, believing the charges, deposed the Empress and elevated Wu Hou in her place. After the success of her plot, one of the first acts of this utterly unprincipled woman, was to put to death with remorseless cruelty all whom she suspected of being her enemies. She delighted in inventing barbarous tortures for those whom she hated, and the story is told of her giving orders that two of her enemies, after having their hands and feet cut off, should be thrown into tubs of strong spirits and left there until death put an end to their agonies.

When she had firmly established her position as Empress, she caused the Emperor to promulgate a decree announcing that henceforth he and she should be known as "The two Holy Ones."

Expedition to Corea (A.D. 667).

In 667 an expedition was sent to Corea, and the Capital Ping-yang was closely invested until the defenders were forced to capitulate and open their gates to the Chinese army. The King of Corea was compelled to submit to the rule of the T'angs, and his whole Kingdom was divided into five colonies, over which Chinese and Native officials were appointed as joint rulers.

Battles with the Turfans.

A few years later the Turfans, at that time the inhabitants of Thibet, raised an immense force and became a menace to China. A battle was fought with them at Ch'ing Hai, the Azure Sea, otherwise known as Lake Kokonor, with the result that the Chinese were defeated. After eight different engagements, however, the Chinese finally succeeded in expelling the Turfans from the

territory of the Empire, and a check was placed to their further encroachments.

When Kao Tsung died he left the throne to his son Chung Tsung, but the Empress Dowager Wu Hou completely overshadowed him and for the next twenty-one years held the reins of government, the Emperor being confined in Fang-chou.

The Rule of the Empress Wu Hou (A.D. 634-705).

The Empress Wu Hou was not only the power behind the throne, but openly assumed all its outward insignia, clothing herself in the Imperial robes, such as should be worn only by the Emperor, and offering the Imperial sacrifices. She meditated overthrowing the Dynasty and establishing a new one, and so destroyed the Ancestral Tablets of Kao Tsung, and caused those of her own family to be erected in their place. The many plots which were on foot to put an end to her tyranny were discovered by her ubiquitous spies; and by banishing to the distant outskirts of the Empire the principal Princes of the House of Tang, she succeeded in effectually disposing of all who were desirous of her overthrow.

The Invasion of the Khitans.

Her reign was disturbed by an invasion of the Khitans, a Tartar tribe living in the North of Shensi, who had begun to ravage and plunder the Northern part of the Empire. It is interesting to note that the word Cathay, which in the Middle Ages was used in Europe as the name of China, is derived from the name of this tribe. The old name is still seen in the Russian word for China, which is K'itai.

Retirement of the Empress Wu Hou.

Owing to old age and enfeebled health the Empress Wu Hou was finally forced to resign, but even after she had ceased to rule the wholesome dread with which she was regarded led to her being treated with marked respect; a special palace was built for her, and the title "The Great and Sacred Empress" bestowed upon her. In later ages Chinese historians, although

admiring her great ability, came to regard her as one of the most wicked of women, and as one whose memory should be held up to universal execration.

The Decline of the T'ang Dynasty.

After the time of the Empress Wu Hou the T'ang Dynasty gradually sank to its fall. This was owing to many causes, among which may be mentioned the weakness of the ruling Emperors, the growing power of the Eunuchs of the Palace, the frequent civil rebellions, and the incursions of the Khitans.

We shall only attempt to give a summary of the more important events of the closing period of the Dynasty.

(1.) During the reign of an Emperor called Hsüan Tsung in A.D. 734 the Empire was divided into fifteen provinces or circuits. These were the Ching Ch'i, Tu Ch'i, Kuan-nei, Ho-nan, Ho-tung, Ho-peh, Lung-yu, Shan-nan Tung, Shan-nan Hsi, Chien-nan, Huei-nan, Kiang-nan Tung, Kiang-nan Hsi, Chien-chung, and Ling-nan. The Capital was at Ch'ang-an.

(2.) In the year 785 the famous Hanlin Academy was established, composed of the highest scholars in the land. The examinations for admission to this body were held once in three years, and at each examination only the six candidates who excelled in learning were admitted.

At this time also was instituted the Court Gazette, which may be considered the oldest newspaper in the world. It was issued for the purpose of giving publicity to the edicts promulgated by the Emperor.

(3.) In 765 a serious rebellion headed by a general of Hsiung-nu descent, broke out, and during its progress the Capital, Ch'ang-an, and Lo-yang were captured from the Imperial forces. The Emperor called in the assistance of one of the wild tribes, the Ouigars, in order to suppress it, and held out to them the inducement of a liberal reward. The consequence of the employment of these Northern Barbarians was to increase their cupidity and to prepare the day when they would no longer be

content to act as mercenaries, but, realizing their own strength, would attempt to seize the Empire for themselves.

By the help of the Ouigars the cities taken by the rebels were recaptured, but only after a severe struggle, it being estimated that during the rebellion the population of China sank from fifty to less than twenty millions.

(4.) During the reign of the Emperor Hsi Tsung (A.D. 874-889) another formidable rebellion broke out, headed by a general named Huang Ch'ao, and in order to suppress it the Emperor entered into an alliance with the son of a Turcoman chieftain named Li K'o-yung. The troops of this chieftain were known as "the Black Crows." They carried on their warfare in so barbarous and cruel a manner that their opponents were struck with fear and consternation and submitted with little opposition. By their help the rebellion of Huang Ch'ao was quickly put down.

(5.) The T'ang Dynasty came to an end in the usurpation of the throne by a common adventurer named Chu Wên, a man of no special talents or ability, who was able to force his way to the front solely on account of the utter weakness of the reigning Emperor and the prevalent disorder resulting from the division of the Court into numerous hostile factions.

The Fame of the T'ang Dynasty.

The T'ang Dynasty had lasted altogether for 289 years, and owing to the marked ability of its first Emperors, the prestige and fame of China had increased many fold. The era is also specially memorable as being an Augustan age of Chinese literature.

Among other great writers who lived at this time were the celebrated poets Tu Fu and Li T'ai-po, whose poems are still studied by all Chinese scholars and regarded as the models for all writers of poetry to imitate.

It is also noteworthy as the time when Christianity was first introduced into China Proper. The Nestorian Missionaries from Persia and Nepaul carried on an active propaganda in the

Northern part of the Empire, having entered China as early as the year 506 in the reign of the Emperor T'ai Tsung. They seem to have met for a time with considerable success, and a striking evidence of this is found in a tablet, erected by Imperial sanction, still standing near the city of Hsi-an Fu, upon which is recorded an outline of the doctrines of their Church.

As an evidence that the Chinese regard the T'ang Dynasty as one of the most glorious periods of their history, we may refer to the fact that one of the names by which the Chinese still call themselves is "The Men of T'ang."

CHAPTER XI.

THE EPOCH OF THE FIVE DYNASTIES (A.D. 907-960).

THE PERIOD OF MILITARY DESPOTISM.

The Later Liang Dynasty (907-923).

After the fall of the T'ang Dynasty we come to a period generally known as the Epoch of the Five Dynasties, deriving its name from the fact that in the small space of fifty years five ephemeral Dynasties followed one another in quick succession. We may compare this period with that in Roman history, during the decline of the Empire, when the Imperial power was in the hands of the successful generals. Owing to the fact that the Chinese had been so long engaged in war for the purpose of suppressing civil revolutions or opposing the raids of the Tartar tribes, the military leaders had become the most influential men in the Empire, and so were tempted to make use of their power to obtain the Imperial throne for themselves. Another significant feature of the period is that just as the destruction of the power of the Hsiung-nus by the House of Han had resulted in paving the way for the attacks of other Tartar tribes, so the overthrow of the Turcomans by the House of T'ang prepared the way for the inroads of the Khitans. Of the five Dynasties that so rapidly succeeded one another, three were of Turcoman extraction.

The first of the Five is called the Later Liang Dynasty. This was established by Chu-wên, who when he ascended the throne took the Imperial title of T'ai Tsu. Although he claimed to be Emperor over the whole of China, his sway was far from being universally acknowledged. His principal adversary

was a general named Li Ts'un-hsü, the son of Li K'o-yung. Eventually Li Ts'un-hsü overthrew the House of Liang and established the second of the Five Dynasties.

The Later T'ang (A.D. 923-936).

Li Ts'un-hsü adopted the dynastic title of Chuang Tsung, and called his Dynasty the Later T'ang. He made his Capital in Weichou in the modern Province of Chihli. He was a great warrior and was able to gain important victories over the Khitans, now rapidly becoming the most formidable enemy of the Empire. His brother who succeeded him was an equally successful general, but the reign of the latter is principally noted for the fact that during it the art of block printing was invented by Feng Tao, and the Nine Classics, by Imperial order, were printed from wooden blocks (A.D. 932).

The Later Tsin (A.D. 936-951).

Shih Kung-t'ang, one of the generals of the Later T'ang, formed an alliance with the Khitan chief, Tê Kuang, for the purpose of destroying the ruling House and elevating himself to the throne. He was successful in his attempt and established the Dynasty known as the Later Tsin. Owing to the fact that help had been received from the Khitans, the Emperors of this short-lived Dynasty were completely subservient to those who had enabled them to obtain the throne, and were forced to address the Khitan Chief as "Father."

The Later Han (A.D. 947-951).

The Second Emperor of the Later Tsin, Ch'i Wang, made a desperate attempt to throw off the yoke of bondage imposed by the Khitans, and in consequence was carried off into captivity. Liu Chih-yüan, taking advantage of the throne being vacant, seized the opportunity of making himself Emperor, and established the Later Han Dynasty. His Dynasty was in turn destined to last only a few years, and then the Empire fell into the hands of a general named Kuo Wei, who by his success in an expedition against the Khitans had become very popular among the people.

The Later Chou Dynasty (A.D. 951-960).

The Dynasty established by Kuo Wei is known as the Later Chou. During its brief duration confusion prevailed in the Empire. As no one seemed to have any very strong claims to the throne, the powerful generals of the army struggled for the mastery, and looked upon the throne as the prize of victory. Finally Chao K'uang-yin overcame all his rivals, and raising himself to the throne established the Sung Dynasty. Thus the period of disunion was temporarily brought to a close, and a large part of the Empire came again under the rule of one Emperor.

CHAPTER XII.

THE DIVISION OF THE EMPIRE BETWEEN THE KINS
(TARTARS) IN THE NORTH AND THE SUNGS (CHINESE)
IN THE SOUTH (A.D. 960-1280).

The Emperor T'ai Tsu (A.D. 960-976).

The founder of the new Dynasty, Chao K'uang-yin, adopted the Dynastic title of T'ai Tsu. He was a native of the Northern part of the Empire, but was of Chinese descent. His Capital was established at K'ai-fêng Fu, in the North-East of Honan. The great aim of T'ai Tsu was the consolidation of the Empire. This was a difficult task to accomplish, for he had many rivals, chief among whom were the Prince of Han in the North and the Prince of T'ang in the South. In addition to his struggle to overcome rebellious Chinese Princes he was continually at war with the Khitans, who at this time had firmly established themselves in the Liao-tung Peninsula, and his difficulties were further increased by the Khitans forming an aggressive alliance with the Prince of Han against the Empire.

One of the important reforms of his reign was the establishment of a Board of Punishments at the Capital. Up to this time the power of life and death had been in the hands of the Provincial officials, but after the appointment of this Board, all capital offences had first to be reported to the Central Government, and the punishment to be meted out was suggested by this Board and finally determined by the Emperor. This took away from the Provincial officials a power which they had only too often abused in their own interests.

The Emperor T'ai Tsung (A.D. 976-998).

T'ai Tsung was the brother of the preceding Emperor. During his reign the Empire once more became fairly well united. In the year 986 a great expedition was undertaken against the Khitans, who, as we have said, occupied at this time the Liao-tung Peninsula, and were constantly encroaching on the domains of the King of Corea. T'ai Tsung enlisted the help of the King of Corea against them, and dispatched four separate armies into Liao-tung to effect their subjugation. Notwithstanding his great preparations and the enormous effort put forth, the invasion was unsuccessful, and his armies were driven out of the country. Shortly after this a rebellion broke out in Ssüch'uan, caused by the misery of the people and their extreme poverty, which were aggravated by the unscrupulous rapacity of the local magistrates. During the reign of this Emperor the Empire was divided into fifteen Provinces called the Ching-tung Tung, the Ching-tung Hsi (both in Honan), Hopeh, Ho-tung, Shensi, Kuai-nan, Hu-nan, Hu-peh, Fo-kien, Kiang-nan, Ssüch'uan, Kuang-tung, Kuang-si, and the two Cheh-kiangs.

T'ai Tsung in the year 979 bestowed posthumous honors on the descendants of Confucius for the past forty-four generations, and exempted all the future descendants of the Sage from taxation, a privilege which they still enjoy.

Rise of the Kingdom of Hsia.

During the reign of the Emperor Jên Tsung (A.D. 1023-1064) a new foe to the Chinese Empire appeared. This was the Kingdom of Hsia, which occupied the modern Province of Kansuh with some adjacent territory in Kokonor and the Desert of Gobi.

Chao-yüan, the Ruler of the Kingdom, was an ambitious warrior, and, claiming to be a descendant of the Imperial line, arrogated to himself the title of Emperor. He gathered together a force of 150,000 fighting men, and began to make encroachments on the territory of the Chinese Emperor, which led to war between the two countries. Thus the House of Sung was threatened by two

formidable foes, the Khitans on the North-East and the Kingdom of Hsia on the North-West. Being utterly unable to put forth sufficient force to cope with the forces of the Kingdom of Hsia, the Emperor was compelled to make terms and to agree to pay an annual sum in gold and silver and a large number of pieces of silk.

Encouragement of Literature.

Jên Tsung possessed little military skill, but he was an enlightened patron of literature and education. Schools were opened in every district throughout the Empire, and every advantage was given to those desirous of learning.

The period was adorned by many eminent scholars, among whom was Ssü-ma-kuang, the writer of a celebrated history of China consisting of 354 volumes, which tells the story of the Empire from the Chou Dynasty to the close of the Epoch of the Five Dynasties.

The Reforms of Wang An-shih.

During the reign of Shên Tsung (A.D. 1068-1086) a famous social reformer named Wang An-shih obtained great influence. He proposed several very radical reforms in the methods of taxation and the tenure of land, and he succeeded so well in gaining the ear of the Emperor that the latter attempted to put the new ideas into practice.

The principal reforms proposed by him were the following:—

(a.) *The Nationalization of the Commerce of the Empire.*—The taxes were to be paid in the produce of the land and in manufactured commodities, and the surplus products and commodities were to be purchased by the Government, which would afterward transport them to the different parts of the Empire where they were in demand, and sell them at a reasonable rate of profit. This reform was intended to do away with the oppression of the rich, who bought from the poor at as low rates as possible and, gaining control of the market, sold at exorbitant prices.

(b.) *State Advances for the Cultivation of the Soil*.—It was proposed that the Government should advance capital to the poor farmers, to be repaid after the harvests, in the sixth and tenth months, and that the rate of interest for such loans should be two per cent per month.

(c.) *The Militia Enrollment Act*.—It was proposed to divide the people of the whole Empire into divisions consisting of ten families, with a head man appointed over each ten families. Every fifty families was to be under a head man of higher rank, and every five hundred families under one of still higher rank. Every family with more than one son was bound to give one for the service of the State. In times of peace these men could pursue their ordinary vocations, but in time of war, when danger threatened the country, they would be called to arms by their head men and must be ready to repair at once to the seat of war.

(d.) *The Imposition of an Income Tax for the Construction of Public Works*.—Up to this time Public Works had been constructed by compulsory labor, but it was now suggested that a census of the people should be taken, and that a tax should be levied upon each family according to its income. Great difficulty was experienced in ascertaining the incomes of the people, and this proposal met with most violent opposition.

✓ This paternal or socialistic form of government was given a trial by the Emperor, but as has so often proved the case in similar attempts it did not meet with the success that its proposers anticipated, and in a short time all these laws were abrogated.

✓ It is curious to note, as an evidence of the conservatism of the Chinese people, that the name of Wang An-shih has generally been treated with contempt by the historians of China, and that his economic theories have been looked upon as dangerous and destructive innovations.

Rise of the Kins (A.D. 1111).

✓ The year A.D. 1111 was a very important one in the history of China, for it is marked by the rise of the power which

indirectly was to bring about the complete conquest of the Empire by the Mongols. To the North of the Khitans lived a tribe known as the Kins or the Nü-Chên Tartars. Originally they had been subservient to the great Khitan chief Apaoki, but as the Khitans declined in strength the Kins asserted their independence, and in 1125 they completely overpowered their former rulers. Their chief Akuta took the title "Grand Khan," or Emperor, and called his Dynasty the Kin, meaning "golden," and hence they are often referred to as the "golden horde."

The following is a description of their method of warfare. They fought on horse-back, and divided their forces into companies of fifty men. In each company twenty men, clad in strong cuirasses, and armed with short swords and pikes, took up their position in the front rank. The remaining thirty who composed the rear rank wore less weighty armor, and had for their weapons bows, arrows, and javelins. In battle each company advanced with their horses at a gentle trot until within a few hundred yards of the enemy. Then increasing their speed they advanced within striking distance, discharged their bows and cast their javelins, and retired with the utmost celerity. They repeated these tactics several times until they succeeded in throwing the ranks of the enemy into confusion, and then, falling upon them with sword and pike, they were generally able to put them to rout.

The Kins attack the Chinese Empire (A.D. 1125).

In A.D. 1125 the Kins, having vanquished the Khitans, made an advance on the Chinese Empire. As they approached the Capital, Kai-fêng Fu, the Emperor of the Sungs, Hui Tsung, fled to Nanking, leaving his son to bear the brunt of the coming conflict. The latter being unable to hold the Capital was forced to capitulate and to agree to ignominious terms of peace. The Chinese promised to pay their conquerors five million ounces of gold, fifty million ounces of silver, ten thousand oxen, an equal number of horses, and one million pieces of silk. The Kin ruler was to be allowed to assume the title of Khan or Emperor,

portions of modern Shansi and Chihli were to be ceded to him, and the brother of the Chinese Emperor, Prince K'ang, was to be delivered up as a hostage. As soon as the forces of the Kins had been withdrawn from the Capital, the Chinese repented of the bargain they had been compelled to make, and in order to avoid paying the large indemnity determined to renew the contest. As soon as the Kins heard that hostile preparations were on foot, they returned in large force, crossed the Yellow River, and again invested Kai-fêng Fu. The Emperor Hui Tsung perceiving that resistance was useless, bowed to the inevitable and surrendered himself up into the hands of the Kin general, Kuan Li-pu. The latter now increased his former demands, and called upon the Chinese to pay ten million ingots of gold, twenty million ingots of silver, each containing ten ounces, and ten million pieces of silk. Ho-tung and Ho-peh as well as modern Shansi and Chihli were to be ceded. The Emperor, the Empress, and the Imperial household were carried away into captivity, and the Kins appointed a new Emperor to rule as their vassal over the Chinese Empire.

The Character of the Succeeding Period.

We now come to a period when the Chinese Empire proper is confined to the Provinces South of the Yangtsze River, with the Capital at Nanking. All the Northern Provinces were in the possession of the Tartars, the Kins.

Between the Northern and Southern Empires a continuous struggle took place, the Chinese striving to regain what had been lost and to drive out the Kins, and the Kins trying to effect the complete conquest of the whole Empire. Owing to the great tenacity of the Chinese, the Kins were thwarted in their attempts, and the completion of the conquest of China remained to be accomplished by another Tartar tribe, the Mongols.

The Emperor Kao Tsung (A.D. 1127-1163).

The brother of the captive Emperor, who had escaped falling into the hands of the Kins, established a new Capital at Nanking,

and, ascending the vacant throne with the Imperial title of Kao Tsung, continued the Dynasty thereafter known as the Southern Sung. The whole of his reign was occupied with the struggle with the Kins. The great contention between the Northern and Southern Empires was for the possession of the modern Province of Honan. Kao Tsung had in his employ several generals who fought with skill and bravery, and the fortune of war declared itself now on one side and now on the other. The Kins were unaccustomed to fighting on water and thus were unable to effect a successful crossing of the Yangtze, and the Great River remained the barrier between the North and the South. If Kao Tsung himself had shown greater energy he might have delivered his country from the grasp of the Kins, but he was timid in following up the successes of his generals and allowed many opportunities to slip from his grasp. One of his generals named Tsung Tsê held Kai-fêng Fu for a considerable period, and as many as twenty times sent urgent messages to the Emperor, imploring him to abandon Nanking and to return to the old Capital, but to all these entreaties the Emperor turned a deaf ear. When Tsung Tsê was dying, his last words are said to have been "Cross the River, Cross the River," for he firmly believed that if the Emperor would only heed his advice, cross the Yangtze and advance to the North, a complete victory might be secured and the Kins expelled from China.

The constant raids of the Kins wrought great havoc in the Southern Empire. They devastated the Province of Shantung, and passing through it took Yangchou and Hangchou, and at one time almost succeeded in taking the Emperor captive. He only managed to save himself from this fate by a precipitate flight southward to Wenchou. Thither he was pursued, and was compelled to cross an arm of the sea in a boat and take refuge in one of the islands of the Taichou group. When the Kins attempted to follow him, their fleet met with a disastrous defeat, and they were forced to retire.

The Rise of the Mongols (A.D. 1135).

In the year A.D. 1135 the Mongols made their appearance on the Northern frontiers of the territory ruled over by the Kins, and began the conflict which was to result in the destruction of the Kins and the subjugation of the Chinese Empire.

The original home of the Mongols, whose name signifies "brave men," was in the strip of territory between the Onon and Kerulon Rivers, along the upper courses of the Amour, in the district South-East of Lake Baikal. They were probably related by blood to the Hsiung-nu, and if this be so then Genghis, the great conqueror, and Attila, the "scourge of God," belonged to the same race.

The Mongol chieftain Kabul Khan was the first to assume the title "Grand Khan" or "Grand Emperor," and to begin the conflict with the Kins.

Genghis Khan (A.D. 1162).

It was probably in A.D. 1162 that Genghis, or as he was first called Temuchin, was born. At the age of thirteen he succeeded his father as head of the Mongols. At first many of the tribes refused to acknowledge him as their lord, but his mother, a woman of great determination, displayed the national ensign of the Mongols, the ox tail, and rallied around her son about one half of the tribes composing the Mongol confederacy.

As the boy grew up to manhood he exhibited qualities that proved he was entitled to the position he had inherited, and after distinguishing himself in numerous battles, he was in 1206 proclaimed Genghis Khan, that is, Most Mighty Khan, at a great meeting of the Mongol Confederacy on the banks of the Onon River. After subduing all his enemies at home, Genghis resolved to extend his dominions towards the East. First he annexed the Kingdom of Hsia, and then breaking through the Great Wall he overran the modern Provinces of Chihli and Shansi, and penetrated with little opposition to the Liao-tung Peninsula, the Kins being unable to offer any serious resistance to his progress.

Conquest of Eastern Asia.

In 1213 three expeditions were simultaneously dispatched for the purpose of conquering Eastern Asia, the first under Genghis himself, the second under his sons, and the third under his brothers. All three were completely successful, and the one commanded by the great conqueror himself marched in triumph to the treeless hills of the Shantung Promontory, and halted not far from the site of the modern Wei-hai-wei. After concluding peace with the Kins on condition of their paying tribute to him, he returned to Karakoram, the old Capital of the Mongol Confederacy.

Expedition to the West.

Expeditions were sent out for the conquest of Western Asia. With marvellous rapidity they overran Kashgar, Yarkand, and Khoten, pierced the mountain passes of the Himalayas, won a great victory on the banks of the Indus, conquered Georgia, and finally penetrated into Eastern Europe. At that time Russia consisted of many semi-independent States, whose rulers, though under the common suzerainty of the Grand Prince or Czar, were constantly at war with one another. On account of internal disunion they were in no position to withstand a foreign invasion, and a force hastily collected to oppose the sudden and unexpected attack of the Mongols was easily routed, and the Russians were forced to pay tribute. All the cities conquered by the armies of Genghis were completely razed to the ground, and the conqueror made the boast "that he could ride over their sites without meeting an obstacle large enough to make his horse stumble." Genghis Khan may rightly be considered one of the greatest conquerors the world has ever seen, and may justly be ranked with Alexander the Great, Hannibal, and Julius Cæsar. He manifested much skill in directing the movements of large armies over enormous distances, and displayed great military genius in the way he conducted his expeditions.

One of the important results of this great outpouring of the Mongols into Western Asia which should not be overlooked, was

that for some time it put a check on the spread of Mohammedanism into Eastern Asia. Hindered from spreading in this direction the followers of the Prophet were diverted to the West and began their inroads on Southern Europe.

During the reign of Genghis, for the first time, Roman Catholic Missionaries obtained an entrance into Mongolia. From them we get an interesting account of the Chinese they met at the Mongol Capital, Karakoram. They describe the Chinese "as first-rate artists, and state that their physicians have a thorough knowledge of the virtue of herbs, an admirable skill in diagnosis by examining the pulse; that the common money of Cathay consisted of pieces of paper made of cotton about a palm in length and breadth, and that the Chinese wrote with a brush such as artists use." These few lines give us an early account of some of the features of Chinese civilization as it appeared to outsiders.

The Conquests of Ogotai (A.D. 1229-1246).

Genghis Khan was succeeded in 1229 by his son Ogotai who went on with the career of conquest begun by his father. He completed the subjugation of the Kins, and annexed all the territory within the Eastern bend of the Yellow River. The last stronghold of the Kins to be taken was the city of Kai-fêng Fu in 1234, and after the capture of this place the Kins sank into insignificance. In all, nine Emperors of the Kins had ruled over the Northern part of China, and had held the supreme power over one-half of the Empire for a space of one hundred and eighteen years. Ogotai, like his father, also conducted an expedition into the West which carried pillage and slaughter into the very heart of Europe. Riazin, Moscow, Vladimir, Kieve, and many other cities of Russia were captured and utterly destroyed, and their inhabitants put to the sword. At Vladimir the whole Imperial family perished amid the flames of the burning cathedral. Hungary and Poland were also invaded, and although a brave resistance was made it was impossible for the people of these countries to withstand the inroads of the savage Mongol hordes. Pesth, Gran, and Cracow

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were razed to the ground, and other flourishing cities were destroyed. In Silesia the further progress of the Mongols was stayed by the arrival of news that the Great Khan, Ogotai, in a riotous debauch in his palace had drunk himself to death. According to the established custom of the Mongols it was then necessary for the Mongol Generals to return, with as little delay as possible, to the Capital at Karakoram.

The Beginning of the Contest between the Mongols and the Chinese.

During the last stages of the conflict between the Mongols and the Kins, the Emperor of the Southern Sung Dynasty, Li Tsung (1125-1265) had entered into an alliance with the Mongol chief. He was led to take this step on account of his inveterate hatred for his old foes the Kins, and he hailed with joy this opportunity of helping to bring about their overthrow, not perceiving in his shortsightedness that by so doing he was hurrying on apace the fate of his own country.

The Chinese, after having rendered assistance to the Mongols, considered that they were entitled to a share in the spoils, and forthwith proceeded to occupy their old Capital K'ai-fêng Fu, and the city of Lo-yang. This policy was not at all in accord with the designs of the Mongols, who at once ordered them to evacuate the Province of Honan. Upon the Chinese refusing to do so, war was declared, and it soon became apparent that the Mongols had only used the Chinese as the proverbial cat's paw for forwarding their own plans and had never intended that they should extend their own possessions.

The Conquests of Kublai Khan.

When Mangu became Khan of the Mongols in the year 1253, he with his brother Kublai at once began the conquest of China in earnest. First they rapidly overran the Northern Provinces and then advanced into Ssüch'uan. Before the campaign had been finished Mangu died and left to his brother

Kublai the task of completing the subjugation of the whole country.

The plan adopted by the Mongols was to advance to the South and conquer Yünnan, for they hoped in this way to be able to attack the Chinese from both the North and the South, and to surround them by hostile forces. Kublai leaving the command of the expedition to one of his generals, returned to the North, and at a council of the Mongols, held near the modern Peking, was elected Grand Khan. He fixed his Capital at Cambuluc, near the site of the present Peking, the name Cambuluc signifying the City of the Khan.

The conflict with the Sung was carried on with much energy. Their Emperor Li Tsung, who had at first agreed to become the vassal of the Mongol Khan, afterwards assumed a defiant attitude, and put to death the envoys of the Mongol court sent to announce the accession of Kublai as Grand Khan.

The important city of Hsiang-yang in Hupeh on the Han or Huai River was invested by the Mongols. The siege lasted a long time but finally by the use of engines of war brought from Persia, which could throw stones weighing more than 150 pounds, the walls of the sister city, Fan-ching, on the opposite side of the river, were breached, and then the fortifications of Hsiang-yang were battered down, and the city entered by the Mongols and given up to pillage. The Mongol army, under the command of a general named Bayan captured city after city in rapid succession. Han-yang, Hankou, Wuchang, and Soochou fell into the hands of the invaders, and in 1276, Hangchow, which had become the Capital of the Southern Sung, was taken, and the young Emperor, Kung Ti, along with his mother, was sent as a prisoner to Cambuluc.

The brother of Kung Ti, Tuan Tsung, escaped capture by fleeing to Foochoo in the modern Province of Fukkien, and there set up the Capital of the tottering Dynasty. The cause of the

Sungs became, however, more and more desperate, and the advancing Mongols carried everything before them. When they overran Fuhkien and Kiangsi, the Emperor fled by sea to Tung-an, in Kuangtung. While travelling toward the South, the ship on which he was carried encountered a violent storm, and was wrecked. The Emperor himself barely escaped being drowned, and after reaching the island of Kangchou died from the effects of the exposure.

The Downfall of the Sung Dynasty.

The Chinese continued their desperate resistance, and placed upon the throne Ping Ti (1278-1280), the last of the brothers of Kung Ti. In order to make their position more secure they removed their Capital from the island of Kangchou to the island of Yaishan. The Capital was on the sea-coast and possessed a large and commodious harbor. This harbor was blockaded by the fleet of the Mongols, and in a short time the Chinese were reduced to great straits for want of food and water. When every attempt to break through the blockade had failed, and it was impossible to hold out longer, the Emperor and all the Imperial family committed suicide by casting themselves into the sea. A few of the Chinese generals still carried on the struggle, but were soon forced to submit, and the Sung Dynasty perished, after running a course of three hundred and twenty years.

Thus the conquest of China by the Mongols was completed. It had taken more than half a century to accomplish, and of all the Mongol triumphs it may be considered the greatest. The Chinese had carried on the struggle with much persistency, and, although handicapped by the inefficiency of their generals, exhibited their characteristic tenacity, and prolonged the conflict long after other races would have yielded.

CHAPTER XIII.

THE YÜAN DYNASTY A.D. 1280-1368.

COMPLETE DOMINATION OF THE MONGOLS.

The Reign of Kublai Khan (1280-1295).

When Kublai Khan became the ruler of the whole of China, he chose as the title of the newly established Dynasty the word Yüan, which means "original," indicating that he instituted an entirely new régime. He took the Dynastic title of Shih Tsu, and fixed his Capital at Cambuluc, or Peking.

It was natural that he should soon become more Emperor of China than Khan of the Mongols. He adopted a conciliatory attitude towards the Chinese, imitating their customs, supporting their institutions, and patronising their literature; and we are once more furnished with a striking example of the conquerors adopting the civilization of the conquered. A magnificent Court was maintained and an elaborate postal system established, and the country enjoyed a prosperity which it had not known for a long time. The Chinese settled down quietly, and trade and industry flourished to such an extent that they became somewhat reconciled to being ruled by foreigners.

In regard to religion the Emperor exhibited toleration, or rather eccleciaticism. He was kindly disposed toward Christianity, Buddhism, and Mohammedanism, and allowed complete liberty to the followers of these faiths. He was antagonistic to Taoism, and regarding its magical rites and superstitious practices as injurious to the people, gave orders that all the Taoist literature, with the exception of the *Tao Têh Ching*, should be burnt.

Attempts at Further Conquests.

Although Kublai was already ruler over a more extensive domain than had ever before acknowledged the sway of any one man, his thirst for conquest was still unsatiated, and he made attempts at further conquests which, however, only met with a modicum of success.

Corea was gained over by conciliatory methods, but the Japanese, when he wished them to regard him as their over lord, indignantly refused to be subjected to a foreign power. An expedition which was fitted out against them, consisting of Chinese and Corean soldiers, was disastrously defeated at Tsushima, an island situated between Corea and Kiusiu. Later, an enormous fleet manned by Mongols, Chinese, and Coreans was sent to invade Kiusiu, but a large part of it was destroyed by storm, and the remnant was captured by the Japanese; who spared the lives of the Corean and Chinese prisoners but killed all the Mongols. This defeat proved that the Mongols though generally successful on land were still lacking in skill in naval warfare, and on the sea were no match for the Japanese.

Expedition against Cambodia.

Kublai also sent an expedition against Cambodia, which had revolted and thrown off its allegiance to the Chinese Empire. The invading army, attempting to pass through the territory of the King of Annam, nominally a vassal State, was vigorously opposed by the Annamites, and the Mongols suffered much on the march from the extreme heat to which they were exposed.

This was to them all the more trying as they were accustomed to the rigorous climate of their Northern home. Although they finally broke down the resistance of the Annamites, they made but little progress against the Cambodians, and at last, owing to their army being much weakened by loss from sickness, were forced to retire. Annam remained nominally a tribute State of China, but it retained a semi-independence until in our own day it became a dependency of the French Republic.

Campaign against Burmah.

A campaign against Burmah proved more successful. The cause of the war was the usual one—the refusal to pay tribute to the Great Emperor. The Burmese strenuously resisted the invasion, and as they employed elephants as engines of war, the Mongols, unaccustomed to this method of warfare, were at first taken at a great disadvantage.

In the battle the Mongol archers by discharging a storm of arrows caused the elephants to stampede and to turn about and break through the lines of the Burmese. Seizing the opportunity offered by the confusion in their enemies' ranks, the Mongols then made a fierce onslaught and won a glorious victory.

The Visit of Marco Polo (A.D. 1271).

During the reign of Kublai a visit was paid to Mongolia and China by the great Venetian traveller Marco Polo. He arrived in the year 1271 and resided in the Chinese Empire for seventeen years. He travelled as a commissioner of the Emperor through the provinces of Shansi, Shensi, Ssüeh'uan, and Yünnan, and was appointed to a high official position in the civil government in the province of Chehkiang. After his long sojourn in the Chinese Empire he was sent to Persia as an escort to a Mongol Princess who had been presented by Kublai as a consort to the Persian Khan. After accomplishing his mission he returned to Venice, bringing to the people of Europe much interesting information in regard to China, and giving them their first real knowledge of what up to that time had been to the West a *terra incognita*.

The Construction of the Imperial Canal.

Besides his warlike expeditions Kublai sent out many peaceful missions to various countries, including it is said even so remote a country as Madagascar.

Of the Public Works carried out by this Emperor the principal one was the reconstruction of the Imperial Grand Canal

between Hangchou and Tientsin. It is about a thousand miles long and still forms one of the chief waterways of the Empire.

The Extent of the Empire.

Under Kublai Khan the Chinese Empire became one of the largest of which we have any record in history. It counted as its subjects the immense population occupying the vast territories which stretch from the Black Sea to the shores of the Yellow Sea, and from Northern Mongolia to the frontiers of Annam.

The Successors of Kublai Khan.

In 1294 the Great Khan died, and, as has been the case with so many of the world's mighty conquerors, no one was found capable of preserving what he had acquired. Gradually the Mongols became assimilated with the Chinese, and as they came more completely under the influence of Chinese civilization they lost much of their original martial vigor, and their own identity disappeared among those whom they had conquered. As has been well said, "China is a sea that salts all the waters that flow into it."

Kublai was succeeded in 1295 by his grandson Temur, who was known as Ch'eng Tsung. During his reign, floods, famines, and earthquakes occurred in different parts of the Empire, rendering the people wretched, discontented, and inclined to rebellion. Under the Emperor Jên Tsung (1312-1321), who was both a scholarly and humane ruler, the Hanlin (the Forest of Pencils) was again restored, and the highest offices in the Empire were bestowed on those obtaining the third degree of Chin-Shih in the Imperial Examinations.

During the latter part of the Yüan Dynasty rebellions became more frequent, and numerous secret societies sprang up, having as their object insurrection against the Mongol government. The most famous of these was the "White Lily Society."

A famous pirate chief named Fang Kuo-chên (1348) ravaged the Southern coasts of China. Every effort was

made by the government to pacify him, and at times bribes and offers of official employment were employed to induce him to give up his depredations. He preferred however his piratical trade, and became so powerful that he even meditated seizing the throne for himself.

The Rise of Chu Yuan-chang (A.D. 1355).

Among the chieftains of the numerous bands of rebels was one named Chu Yüan-chang, who afterwards became the founder of the Ming Dynasty. The story of his early life is as follows. He came from a town in the north east of the Province of Anhui. When a young man all the other members of his family had been carried off by a pestilence, and, acting on the impulse of grief, he entered a Buddhist Monastery. Here he resided in seclusion for several years, but afterwards, impelled by his sympathy with the national uprising against the Mongols, he put off his priest's robes and enrolled himself as a follower of one of the leaders of rebellion. In a short time he proved that he possessed the qualities of a successful general and was promoted to be the chief of one of the insurgent bands.

The Downfall of the Yüan Dynasty.

Shun Ti (1333) was the last of the Emperors of the Yüan Dynasty. He was weak in character and fell under the influence of an unscrupulous and ambitious Prime Minister. He did nothing to propitiate the growing discontent of the Chinese people, but on the contrary resorted to many measures which only further exasperated them. One of these unpopular measures was an attempt to shift the course of the Yellow River so as to make its waters empty themselves farther North, in the Gulf of Pechihli. Notwithstanding the protests of many of his advisers, he insisted on having the work undertaken, and 170,000 men were employed in digging the new canal in the Province of Shantung. The work, which was carried on for six months, greatly impoverished the people owing to the heavy taxes they were forced to pay.

During the latter part of the reign of Shun Ti, Chu Yüan-chang, after overcoming most of the other rebel chieftains, seized Nanking and made it his Capital. His success was popular with the people, who regarded him not so much as a robber chieftain seeking his own advantage as a possible deliverer from the rule of the Mongols. Even the pirate chief Fang Kuo-chên submitted to him and became his ally.

Shun Ti was strangely apathetic in the face of all his dangers, and was incapable of putting forth any strenuous efforts to meet his foes.

In addition to the danger arising from the rebellion having Nanking as its centre, the Tartar tribes were menacing the Empire from the North, and gradually the Emperor found himself hemmed in on all sides in his Capital at Peking. Disunion among the Mongol princes themselves, caused by trouble fomented by the heir-apparent to the throne, prevented their presenting a united front to their common foes.

The forces of Chu Yüan-chang were everywhere victorious, and one of his generals succeeded in capturing the city of Kai-fêng Fu. After this place had fallen Chu Yüan-chang determined to make himself Emperor and to establish a new Dynasty. He chose for the title of the new Dynasty the name "Ming," meaning the "Brilliant Dynasty," and took for himself the Imperial title of T'ai Tsu. Peking, which was still in the hands of the Mongols, was closely invested. The Emperor Shun Ti, to avoid falling into the hands of the Chinese, fled back to his ancestral home in Mongolia. When Peking fell, T'ai Tsu gave orders that there should be no unnecessary slaughter, and in this way won a name for being merciful to his enemies.

Thus came to an end the Yüan Dynasty. We can only account for the fact that it succumbed so quickly on the ground that after the time of Kublai the Mongols had never been popular and had forfeited the good-will of the people. The Northerners,

unaccustomed to luxury while living on their wild steppes in Mongolia, became enervated and effeminate as soon as they accepted Chinese civilization, and thus lost the bold, intrepid spirit which had made their forefathers such invincible warriors.

CHAPTER XIV.

CHINA UNDER THE CHINESE.

THE RESTORATION OF A CHINESE DYNASTY, THE MING
(A.D. 1368-1644).**The Emperor T'ai Tsu (A.D. 1368-1399).**

Chu Yüan-chang, or Tai Tsu, is more commonly known by the title of his reign as Hung Wu. After ascending the throne he constituted Nanking his Southern and Kai Fêng Fu his Northern Capital. When he had secured firm possession of the Empire he showed himself a wise ruler as well as an able general. He encouraged education by establishing schools in all cities and towns, and took the Hanlin Academy under his special protection. He also caused the laws of the country to be codified, and in many ways promoted the practical administration of justice in the local courts.

His generals Suta and Fuyuta gained important victories over the Mongols in the North, and the Provinces of Shansi, Shensi, Kansuh, Ssüch'uan, and Yünnan were reduced to order, and the boundaries of the Empire secured.

As a ruler he was frugal in expenditure, and discountenanced extravagance, attributing the downfall of the Mongol Dynasty to the fact that its rulers had been heedless of the wants of the people and had recklessly wasted the public revenues. A lofty tower in Peking, erected by one of the Emperors of the Yüan Dynasty, was, by his orders, razed to the ground as a protest against squandering money for useless purposes.

During the latter part of his reign the whole Empire enjoyed the blessing of peace. Amicable relations were established with the King of Corea, and the Burmese were forced to submit and pay tribute.

It is estimated that at this time the population of China rose to sixty millions.

At the close of his reign the Emperor T'ai Tsu appointed his grandson to succeed him, and left orders that none of his own sons should be allowed to attend his funeral. The reason for this strange injunction was to guard against their taking occasion while at the Capital to create disturbance and plunge the country into civil strife.

Hui Ti (A.D. 1399-1403).

Hui Ti, the grandson of T'ai Tsu, was sixteen years of age when he ascended the throne. His uncle, the Prince of Yen, son of the late Emperor, contrary to the express wish of his father, presented himself at the Capital and attended the Imperial funeral. Upon retiring he immediately declared rebellion and raised a large force for the purpose of attacking Hui Ti and making himself Emperor. His soldiers were everywhere victorious and Nanking fell before their assault. Upon entering this city search was made for Hui Ti, and finally a charred corpse was produced and declared to be the remains of the Emperor. The Prince of Yen gave orders that it should be accorded an Imperial funeral, and then, considering the throne to be vacant, he seized the Imperial power. The production of the corpse, however, had only been a ruse on the part of the Emperor's adherents, and Hui Ti, in the disguise of a Buddhist monk, made his escape from the city and fled to Ssüch'nan. There he remained in seclusion in a monastery for forty years. He was afterward discovered, from some expressions used by him in a poem, and then he was induced to come forth and play a part once more on the stage of public life.

The Usurpation of Prince Yen.

Prince Yen after usurping the throne took the Dynastic title of Ch'eng Tsu, the title of his reign being Yung Lô (A.D. 1403-1425). During his reign there was peace within the borders of the Empire, but the Emperor was called upon to suppress a civil revolution in Tong King which resulted in its being annexed to China. During the reign of the succeeding Emperor the government of Tong King was entrusted to native officials, and the Chinese Empire only retained the right of overlordship, and of exacting a yearly tribute.

In A.D. 1421, in spite of the opposition manifested by the people, the Emperor removed his Capital to Peking.

Ch'eng Tsu was much interested in literary matters, and appointed a commission of scholars to compile an exhaustive encyclopedia. The work was completed in the year 1407, and contains 22,877 volumes and a table of contents occupying 60 books. It may rightly be considered as one of the great literary monuments of China.

Inroads of the Mongols.

During the reign of the Emperor Ying Tsung (A.D. 1436-1450) the Empire suffered severely from an invasion of the Mongols led by a chieftain named Yeh-hsien. At this time the Emperor was completely under the control of the chief of the Court Eunuchs, named Wang Chên. The latter, by his haughty treatment of the tribute-bearing Mongol envoys and by his refusal to give them the customary presents, aroused the anger of the Mongol chiefs against the Empire.

Yeh-hsien, notwithstanding China's seeming strength, was aware of her real weakness, and crossed the Northern frontier of the Empire at the head of an immense force and began to ravage the Northern Provinces. For the purpose of resisting the invasion, Wang Chên gathered an army of half a million of men, and, having induced the Emperor to accompany the expedition so

as to inspire the troops with greater confidence, advanced to meet the enemy at T'u Muh. There he strongly intrenched his force before the hostile army came up. When Yeh-hsien arrived he realized that it would be extremely difficult to carry the fortifications of the Chinese by storm, and accordingly he had resort to treachery. He proposed terms of peace which were accepted by the Chinese, but as the latter were withdrawing, in the belief that the campaign was at an end, they were suddenly attacked by the Mongols while passing through a narrow defile in the mountains. The Chinese, taken by surprise and hampered by the difficulty of their position, were unable to make any effective resistance and were almost completely annihilated. During the fight Wang Chên was killed and the Emperor taken prisoner.

The Mongols held the Emperor for ransom, but although the sum demanded was not exorbitant, for some strange reason the ransom money was never paid, and the Emperor was left in the hands of his captors, his brother Ching Ti or Tai Tsung (1450) being placed upon the throne. Through the energy of a Chinese general named Yu-chien, the Mongols were prevented from carrying the invasion of the Empire further, and Peking was saved from falling into their hands. When Yeh-hsien perceived that no benefit was to be derived from keeping the Emperor a prisoner, he allowed him to return to Peking. Ying Tsung was sent back with Imperial state, but as his brother Ching Ti was unwilling to abdicate he was forced to retire for a time into private life. During his brother's illness, by a *coup d'état* he regained the throne and ruled over the Empire for another eight years. It was during this period that "The Complete Geographical Record of the Empire" under the Ming Dynasty was published. It consists of ninety volumes and is one of the most celebrated works in Chinese literature.

Shortly before his death Ying Tsung issued an edict decreeing that no slaves and concubines should be immolated at his burial,

thus abolishing a barbarous practice which had been introduced by the Mongols and followed by the early Ming Emperors.

The Zenith of the Ming Dynasty.

During the reigns of Hsien Tsung (A.D. 1465-1488), and Hsiao Tsung (A.D. 1488-1506) who in turn succeeded Ying Tsung, the Ming Dynasty reached the zenith of its glory. Many important public works were completed, such as the deepening of the canal between Peking and the Peiho River, thus making it possible for vessels to travel by the Grand Canal all the way from the Yangtze River to the Capital. The Great Wall in the North was repaired, and the important trade centre for Central China, Hami, was captured from the Tartars.

The First European Traders arrive in China.

In the reign of Wu Tsung (A.D. 1506-1522) occurred an event which may be considered to be the first step in bringing China into closer commercial relations with the West. In 1511 the Portuguese trader Raphael Perestrato, with a small fleet of vessels, arrived off the coast of Canton, and six years later Fernand Peres D'andrad entered the Canton River with his squadron and asked for the privilege of opening commercial intercourse. He was favorably received by the Chinese officials, and was allowed to proceed to Peking and to reside at the Court. This auspicious beginning was doomed to a speedy eclipse, for a short time afterwards a second Portuguese fleet under the command of D'andrad's brother appeared in Chinese waters and committed such acts of outrage and piracy along the coast from Ningpo to Foochow that the good-will of the Chinese was turned into the most bitter hatred. D'andrad was seized in the Capital, and, after having been confined for some time in prison, was beheaded. This act of reprisal is hardly to be wondered at when we take into consideration the enormities the Portuguese had perpetrated at Ningpo and Foochow. Shortly after, a great massacre of the Portuguese at Ningpo took place, and those who escaped were

forced to flee to Macao. There they were allowed to settle, in return for an annual rental.

The Japanese harass the coast of China.

The reign of the next Emperor Shih Tsung (A.D. 1522-1567) was a troublous one, owing to the repeated invasions of the Mongols in the North under a chief named Anta, and on account of the piratical expeditions of the Japanese on the Chinese coast. The Japanese had never forgiven the invasion of their country by Kublai Khan, and were galled by the contemptuous way in which they were regarded by the Chinese. The immediate cause of the trouble was the refusal of the Chinese to grant trading privileges to the Islanders. In the course of their marauding expeditions the Japanese harried the coasts of China, captured Ningpo, Shanghai, and Soochou, and carried off a large quantity of spoil. After the Southern coast had suffered a long time from these attacks, the Imperial Government was aroused to the necessity of taking steps to put a stop to them, and a large force was dispatched against the invaders, with the result that the Japanese were compelled temporarily to desist from their piratical incursions.

The Decline of the Ming Dynasty.

We now come to the period when the glory of the Mings begins to wane, and signs of the break-up of the Dynasty appeared. The Emperor Shên Tsung, more familiarly known by the title of his reign as Wan Li, occupied the throne from 1573 to 1620. When raised to the position of Emperor he was still a child, but, owing to the wisdom of his mother and the loyal support of his ministers, the first part of his reign was free from any serious disturbances.

The principal events of his reign were as follows :—

(1) A conflict with the Japanese (A.D. 1592). A Japanese Daimio, or Lord, named Fashiba (known to the Chinese as Ping Hsiu-Chi, and to the Japanese as Kideyoshi), who had raised himself by his ability and courage from the position of a slave to that of a warrior chief, resolved upon invading China and

obtaining a foothold on the mainland. First he made overtures to the King of Corea, and proposed to form an alliance with him against China. The refusal of the King of Corea to accede to his request excited his resentment and led to an invasion of Corean territory. He embarked with a large force in a hundred ships and seized the important harbour of Fusan. Thence he advanced upon the Capital, Seoul, and the King of Corea was compelled to flee. The latter in his extremity called upon Wan Li for assistance; the Emperor was not slow in answering the appeal of his vassal, and an army was dispatched to Corea to drive out the Japanese. Many conflicts took place between the two hostile armies, of which none were decisive in their results. At length in 1598 the death of Fashiba (who in the meantime had become Tycoon of Japan) brought the struggle to a close, and terms of peace were arranged. The Japanese were allowed to establish a settlement near the harbour of Fusan, and thus gained an open door into the Kingdom of Corea.

(2) Further Intercourse with Europeans.

After the Portuguese, the Spaniards made their appearance in the East. Instead of settling on the mainland they made their headquarters in the Philippine Islands, which they held until the recent Spanish-American War. The bulk of the population at Manila, the Capital of the Islands, was Chinese. The Spaniards treated these Chinese settlers with systematic cruelty and tyranny, and at one time, fearing lest the Chinese population might become too numerous, they inaugurated a terrible massacre, hunting down the Chinese as if they were wild beasts, and slaughtering them in immense numbers. This outrageous barbarity of the people from the West doubtless had the effect of making the Chinese more disinclined than ever to enter into any close relations with the strangers from over the seas. Somewhat later, in 1622, the Dutch came to the East, and after frequent unsuccessful attempts to gain a foothold on the mainland settled in the Pescadores.

They were driven out from these Islands by the Chinese, and compelled to retreat to Formosa, where they erected Fort Zealandia on the Northern coast.

(3) The coming of the Jesuit Missionaries to China.

In the Ming Dynasty the Jesuits sought to gain an entrance into China. The great missionary St. Francis Xavier, after preaching Christianity in India, was desirous of extending the sphere of his labors to China. The Chinese officials, however, refused him permission to land on the coast, and consequently he was forced to take up his residence on the Island of San Cian, near Macao, and there, within sight of the mainland, he died in the year 1552. He was followed by Michal Roger and Matteo Ricci, who were permitted to settle in the Kuangtung Province. In the reign of Wan Li, Ricci found his way to Peking, and, through his knowledge of Astronomy and Mechanics, gained considerable influence at the Court. He published a translation of Euclid and some Astronomical works, and rendered good service in correcting the Chinese Calendar.

(4) The invasion of Nurhachu.

In the wild region North of Liao Tung, in the country now called Manchuria, lived the Niuche tribes, Tartars of the same blood as the Kins. They were divided up into a great many clans, one of which was called the Manchu. It is interesting to note that the word "Manchu" means "Pure," and that when the Manchus finally came to rule over China they called their Dynasty the "Ch'ing," a Chinese word of the same significance as Manchu.

This clan was settled in the district some thirty miles East of the city of Moukden, and under its chief Nurhachu gradually obtained supremacy over all the other clans, and united them into one confederacy.

The Emperor Wan Li roused their ire against China by making the mistake of championing the cause of a certain chief named Nikan, the principal opponent of Nurhachu among the

Niuche tribes. After Nurhachu had consolidated the Niuche tribes, he determined on the invasion of China. Gathering together a well disciplined force of 40,000 men, in 1618, he invaded Liao Tung. Before setting out on the expedition, he drew up a document stating his grievances against China. This he commanded to be read in the hearing of the army, so as to rouse the hearts of his soldiers, and then to be burnt so that his tale of injuries might ascend up on high and influence Heaven to prosper him in his undertaking.

When the Manchus advanced into Liao Tung the Chinese were completely taken by surprise. A large army was immediately dispatched to oppose their progress. The Chinese commander, however, made the mistake of dividing his forces into four divisions, and these were successively defeated by the Manchus. At the capture of the city of Liao-yang, the inhabitants acknowledged allegiance to their new masters by shaving the front part of their heads. This is the first mention of a custom which has since become universal throughout China.

The Manchus were unsuccessful in their attempt to take the city of Ning-yüan, situated to the north of the Great Wall, as it was defended by the Chinese with much vigor. Cannon borrowed from the Portuguese, brought from Macao, supplemented by others made under the superintendence of the Jesuit Missionaries, were placed upon the battlements of the city, and their deadly fire caused the Manchus to retire from the assault.

Just as the Manchu power, eventually destined to overthrow the Ming Dynasty, loomed up on the horizon, the Emperor Wan Li died. With his death the decadence of the Empire became more clearly marked, and but a short time elapsed before the Dynasty tottered to its fall.

Manchu Successes.

In 1625 Nurhachu established his Capital at Moukden. In 1627 T'ai Tsung succeeded his father Nurhachu. After invading

Corea, and obtaining the submission of that country, in 1629, at the head of 100,000 men he advanced on China. Realizing the difficulty of taking the city of Ning-yüan, he made a *détour* around it, led his army to the North of Peking, and encamped not far from the city walls. The Chinese general in command of the forces at Ning-yüan, as soon as he heard of this move, hastened to the relief of the Capital. When these Chinese reinforcements arrived, T'ai Tsung found that it would be impossible to invest the city successfully, and accordingly abandoned the attempt and retired to his own territory. Thus the danger to the Capital was temporarily averted.

The Downfall of the Ming Dynasty.

While this terrible foe was threatening China on the North, a serious rebellion broke out within the boundaries of the Empire in Shansi and Shensi under the leadership of two men, named Li Tzū-ch'êng and Chang Hsien-chung. City after city fell into their hands, until, elated by their success, one of the chieftains, Li Tzū-ch'êng, assumed the title of Emperor, and moved on Peking, declaring that he was about to establish a new Dynasty to be known as the Tai Shun. The Emperor of China, Chuang Lieh Ti, was taken by surprise, his Capital closely invested, and all means of escape cut off. Despairing of his life, the Emperor, with one of his faithful attendants, ascended the Mei Shan, or Coal Hill, situated to the north of the Imperial Palace, in Peking, and, after looking down on the vast host assembled to destroy his Capital, ended his troubles by committing suicide.

Li Tzū-ch'êng then took possession of Peking, but his days of triumph were few, for he was soon to encounter another foe. A Chinese general named Wu San-kuei who had been appointed to the defence of the city of Ning-yüan, against the Manchus, actuated by motives of personal hatred to Li Tzū-ch'êng, determined to play the *rôle* of avenger of the Emperor. To effect this purpose he entered into an alliance with the Manchus, who

were only too willing to participate in the struggle, of which up to this time they had been idle spectators. The rebel Li advanced against Wu San-kuei, and a severe engagement was fought near Shan-hai-kuan. The fortune of battle seemed about to declare itself on the side of the rebels, when a large force under the command of the Manchu Regent, Durgan, made its appearance upon the scene and turned the scales. The rebels took to flight and were followed in hot pursuit by Wu San-kuei. Li Tzū-ch'êng fled to Peking, and, after setting fire to his palace, continued his flight westward. The Manchu Regent appointed Wu San-kuei to conduct the pursuit, and the latter carried out his orders so successfully that the army of the rebels after frequent engagements was finally defeated and the rebel chief himself was slain.

In the meantime Durgan had entered Peking in triumph, and, according to agreement with Wu San-kuei, he rewarded his own people for their services in helping to suppress the rebellion, by establishing a Manchu Dynasty. He sent for his nephew, the Khan of the Manchus, a child of six years of age, and placing him upon the throne inaugurated the Ch'ing Dynasty.

Thus amid bloodshed and rebellion, in the year 1644, passed away the once glorious Ming Dynasty, and China came again under the rule of the Northern Tartars.

CHAPTER XV.

THE PERIOD OF THE MANCHU CONQUEST.

The Mings attempt to set up an Empire in the South.

The child placed upon the throne by Durgan assumed the Dynastic Title of Shih Tsu Chang, but is generally known by the title of his reign as Shun Chih.

As the Manchus were conciliatory in their treatment of the Chinese in the Capital, the people of the North submitted readily to their conquerors ; but at Nanking and in the Provinces south of the Yangtsze an attempt was made to set up a successor of Chuang Lieh Ti and to continue the Ming Dynasty. Fuh Wan, a grandson of Wan Li, had the best claim to the throne, and was proclaimed Emperor, but the selection proved an unfortunate one, for he was lacking in wisdom, courage, and energy, and was incapable of waging a successful contest for the Empire. He was supported by an able and patriotic scholar named Shih K'o-fa, who, although not a military magistrate, was appointed to the command of the army. The Manchus after an unsuccessful attempt to arrange terms with Shih K'o-fa, advanced in great numbers toward the South, and captured with but little difficulty the cities they passed through on their march.

The Seizure of Yangchou.

Shih K'o-fa made a determined stand at the city of Yangchou, situated on the lower waters of the Yangtsze, in the Province of Kiangsu, close to the junction of the Grand Canal with that river. It was suggested to Shih K'o-fa that he could gain a material advantage over the enemy if he would flood the country, but he refused to do this on the ground that it might cause greater loss

of life to the Chinese than to the Manchus, and defended his policy by saying "First the people and next the Dynasty." The fighting lasted seven days, until finally the Manchus were able to force an entrance into the doomed city. Then followed an awful scene of bloodshed and destruction, the inhabitants being brutally massacred and the buildings razed to the ground. Shih K'o-fa himself was either killed while attempting to make his escape, or, as is more likely, ended his life by committing suicide.

The Rout of the Mings.

The Manchus after capturing Yangchow advanced upon Nanking. The worthless Emperor Fuh Wan, aroused from a drunken debauch, hurried off towards Wuhu, but was pursued by a body of horsemen, captured, and taken a prisoner to Nanking, where he was executed.

Three other Ming Emperors successively attempted to occupy the throne; the first, Chang Wang, reigned only for three days in Hangchow, and then submitted to the Manchus; the second, T'ang Wang, with the help of a pirate chief named Ching Chih-liang, continued the contest for a longer period, but was gradually driven to the South and was finally captured at the city of Tingchow and executed. Ningpo, Shanghai, Wenchow, and Taichow rapidly fell into the hands of the Manchus, and as each city was taken the inhabitants were forced to shave the front of their heads and to adopt the queue as a badge of servitude. The third to aspire to the throne was Kuei Wang, a great-grandson of Wan Li. At first he met with considerable success, and was able to make himself acknowledged in the Provinces of Kiangsi and Kuangtung. His success was, however, temporary, and before long the Manchus by their energy and vigor regained these Provinces and drove the would-be Emperor into Burmah. The Burmese upon the appearance of the army in pursuit delivered him up into the hands of his enemy. According to one account, despairing of life, and realizing that he could expect no mercy at the hands of

those he had opposed, Kuei Wang committed suicide by strangling himself with a silken scarf.

The Pirate Koxinga.

As already stated, the pirate chief Ching Chih-liang had espoused the cause of the Mings, and with his fleet continued to harass the coasts of China. The Manchus, unaccustomed to fighting on water, were generally worsted in their naval battles, and so they used every means they could to make terms with this troublesome enemy. They held out to the pirate chief the most tempting offers of official rank and emolument, and finally inveigled him into going to Peking, where he was kept some time as a State prisoner in honorable confinement. His son Koxinga, whose mother was a Japanese, was a very remarkable man. In his childhood he was distinguished for his precociousness, and at the age of fifteen was successful in the Imperial Literary Examinations. He steadfastly refused to follow his father to Peking, and in command of a fleet of vessels sailed to the Pescadores, where he fortified himself strongly and then proceeded to sally out against the Manchus and to harry the coast of Fukien. Afterwards he advanced northwards, and making his headquarters on the Island of Tsoong-ming, at the mouth of the Yangtsze, ventured to sail up the river, in hope of recapturing Nanking from the Manchus. This attempt proved unsuccessful, and later he was obliged to return with his fleet to the South.

The Principal Events of the Reign of Shun Chih.

We have already spoken of the turbulent character of the early part of this Emperor's reign. After the death of Durgan, who had ruled wisely and firmly during the minority of the Emperor, Shun Chih himself took the reins of government, and continued to carry on the policy of his able minister.

A rebellion which had broken out in Ssüch'uan was suppressed. Among the important measures passed during his reign were the following :—

Henceforth no eunuch of the Palace was to be allowed to hold any official position in the Empire. This injunction was a very necessary one, for the safety of the throne had been threatened more than once by the eunuchs becoming too powerful and stirring up civil dissension.

Another important measure was the institution of the Grand Council, which still exists, and which next the Emperor is the highest power in the Empire. It is composed of four members, two Manchus and two Chinese, who possess the privilege of obtaining a personal audience from the Emperor whenever they wish. They outrank the members of the Six Boards and those of the Board of Censors. By giving the Chinese equal representation with the Manchus in all official appointments, the new Dynasty did much to remove the hatred with which it was at first regarded.

DIVISION IV.

The Struggle between the Chinese and Western European Nations (A.D. 1662-).

CHAPTER XVI.

THE CONSOLIDATION OF THE MANCHU EMPIRE UNDER K'ANG HSI (A.D. 1662-1723).

The Accession of K'ang Hsi (A.D. 1662).

Shun Chih before his death appointed as his successor his second son, known in history by the title of his reign as K'ang Hsi. When he ascended the throne he was only eight years of age, and during his minority the administration of the government was entrusted to four Regents.

The Death of Koxinga (A.D. 1662).

After the failure of the attempt to take Nanking, Koxinga made an attack upon Formosa, and with the aid of the Chinese in the island succeeded in expelling the Dutch, who had settled there after they had been driven out of the Pescadores. Koxinga took the title of King of Formosa, but did not live long to enjoy his triumph, dying at the age of thirty-eight in a paroxysm of anger.

European Embassies come to Peking (A.D. 1664).

In 1664 two European Embassies arrived at Peking, hoping to open diplomatic relations with the Empire; one was from Russia, coming overland by way of Siberia, and the other from

Holland, coming by the sea. The Manchu Regents treated both Embassies in the haughty manner with which they were accustomed to treat all foreigners. The foreign Ambassadors were told that they would be expected to perform the ceremony of the "k'ow-tow" when admitted to the presence of the Emperor. The Dutch yielded to this demand, but gained little from their compliance, as the Imperial consent could only be obtained for an embassy to enter China once every eight years, and then it was not to consist of more than one hundred men, of whom only twenty would be allowed to enter the Capital. The Russians refused to perform the "k'ow-tow," and having acquired no privileges departed for home the same way they came, to report their failure to their Czar Alexis.

The Chinese insisted thus strongly on the performance of the "k'ow-tow" because they regarded this ceremony as indicating that those who went through it acknowledged that they belonged to countries which were on the same level as those tributary to China.

The Work of Christian Missionaries.

In 1667, owing to a lack of harmony among the Regents, K'ang Hsi dismissed them and assumed control of the government. The change was a welcome one to the Christian Missionaries, as the Regents had not been at all favorably disposed towards them or their work. Adam Schaal, who had been appointed tutor to the young Emperor, had been thrown into prison, and on a false charge condemned to death by the slow process (Ling Ch'ih, the cutting up into a thousand pieces). The sentence, however, was never carried out, and Schaal was left to languish in prison until his death, at the age of seventy-eight.

K'ang Hsi, reversing the policy of the Regents, showed favor to the Jesuit priests, and issued an edict permitting Missionaries to return to their churches, and to minister to their converts, but not to proselytise among the heathen.

In the meantime Père Verbiest, a Dutch priest, had succeeded Père Schaal at Peking. He was appointed tutor to the Emperor, and distinguished himself by correcting some serious errors in the Calendar issued by the Astronomical Board. As this cast a reflection upon the accuracy of the knowledge of the officials constituting this Board, it resulted in making for him many bitter enemies at the Court.

The Rebellion of Wu San-kuei (A.D. 1674).

At the close of the struggle between the Manchus and the Chinese, three of the most distinguished generals who had assisted the Manchus were rewarded by receiving the title of Prince, and were appointed to rule over large territories. Wu San-kuei was commissioned to govern the Provinces of Kuang-tung and Yünnan.

K'ang Hsi foresaw more clearly than the Regents the dangers that might arise if these satraps became too powerful, and so determined to limit their authority. Of the three Princes the one he dreaded most was Wu San-kuei, and although the son of the latter was held as a hostage at the Capital, the Emperor decided to put the father's loyalty to the test, and sent a messenger summoning him to appear immediately at the Court. The younger Wu secretly warned his father of the danger he would incur by complying with the Imperial mandate, and advised him to refuse to obey. Acting on this advice the elder Wu pleaded old age and begged to be excused from making the long journey. The Emperor, dissatisfied with this excuse and having his suspicions more fully aroused, sent commissioners to inquire into the conduct of Wu San-kuei and to discover whether he was plotting rebellion. Wu received the officials with great respect, but when repeatedly pressed to accompany them to Peking finally avowed his purpose of revolt in these words, "I will come to Peking, but it will be at the head of 80,000 soldiers."

Thereupon he raised the standard of rebellion, and K'ang Hsi, by way of reprisal, put the younger Wu to death. This news

when it reached the father added to the intensity of his already existing hatred. In a short time the whole of the South and West of the Empire was in a state of rebellion, while at the same time civil dissensions broke out within the walls of the Capital, and the Mongols made an invasion from the North.

K'ang Hsi proved himself equal to the emergency, and having crushed the Northern invasion he began a vigorous campaign against Wu San-kuei. The contest was waged with varying success on both sides and might have been continued indefinitely had it not been for the sudden death of Wu San-kuei in 1678. With his death the backbone of the rebellion was broken, and although his grandson attempted to prolong the struggle he was driven from city to city and at last, in order to save himself from falling into the hands of the Manchus, committed suicide. When this formidable uprising had been suppressed, great joy was manifested in the Capital, the Emperor himself writing a poem to commemorate the event.

The Conquest of Formosa (A.D. 1683).

After the death of Koxinga his son succeeded as ruler of Formosa, but K'ang Hsi after pacifying the "Eighteen Provinces" determined to undertake the subjugation of the island. Three hundred ships with 12,000 men were dispatched to the Pescadores, where a serious naval engagement took place which resulted in the rebel fleet being put to flight. The Imperial ships gave chase and upon arriving at the harbour of Lur-mun in Formosa, being favored by an exceptionally high tide, were able to sail close into the shore and begin the bombardment of the town. This high tide was regarded by the rebels as an intervention of Providence in behalf of the enemy, for they recalled the fact that Koxinga had been helped in the same way when he seized the place from the Dutch, and consequently they submitted to the invaders without a struggle, yielding to what seemed to be a decree of Fate.

Formosa now came under the formal rule of the Manchus, and for a time K'ang Hsi reigned with undisputed sway over the whole vast Empire.

The War with Russia (A.D. 1689).

At this time the Chinese came into collision with the Russians on the Amour River. The Russians had built a fort at Albazin on the upper courses of the river, and the Chinese suspected that they were planning an advance towards the South into Chinese territory. In order to prevent this the Chinese troops attacked and destroyed the fort and carried off some of the Russian garrison to Peking.

By the treaty of Nerchinsk, made in 1689, peace was declared, and it was agreed that the Russians should be allowed to construct a new fort at Nerchinsk in place of the one at Albazin, and that the Amour River should be considered the boundary line between the two Empires.

This was the first treaty China ever entered into with a foreign power, and was the precursor of the numerous conventions and agreements that were to follow in succeeding years.

The Conquest of Central Asia (A.D. 1696).

In 1680, Galdan, chief of the Eleuths, a Kalmuch tribe occupying territory in the neighbourhood of Ili, declared war against the Khalkas, a tribe of Mongols which had submitted to the Manchus. The Chief of the Khalkas fled for help to the Court of K'ang Hsi and as a vassal of the Empire claimed protection. Galdan, upon learning this, threatened that in case K'ang Hsi did not deliver up into his hands the fugitive chieftain he would immediately undertake an invasion of the Empire. The Emperor's answer to this menace was to march a large army composed of three divisions to attack the forces of Galdan, with the result that the latter was disastrously defeated. The Emperor restored their territory to the Khalkas, and after the death of Galdan appointed one of this Chief's nephews to rule over the Eleuths, annexing all of

their territory East of the Altai Mountains to the Chinese Empire, and leaving to him only that portion which was to the West. In this way a large part of Central Asia became tributary to China.

Persecution of the Roman Catholic Missionaries.

As we have seen, K'ang Hsi was at first liberal in his policy towards the Jesuit Missionaries, and, in consequence of the Imperial favor which they enjoyed, they met with much success in their propaganda. In the Provinces of Kiangsi, Kiangsu, and Anhui they had built one hundred churches and had enrolled 100,000 converts.

When the Dominicans and Franciscans reached China, many disputes arose between them and the Jesuits as to the terminology to be employed in translating the word for God, and as to the permissibility of ancestral worship, which up to this time had been sanctioned by the Jesuits. An appeal was made to the Pope to settle the points at issue, and he pronounced a judgment unfavorable to the Jesuits, forbidding ancestral worship and the use of the terms T'ien and Shang Ti for the name of God, and commanding that the term T'ien Chu (Heavenly Lord) should be adopted instead.

The Emperor was highly incensed at an appeal for the settlement of the dispute being carried to a Court outside the Empire, and especially so as the decision given was contrary to his own opinions. He accordingly issued a decree forbidding Missionaries to remain in China without special permission from himself. He allowed a few to reside in Peking, but ordered that all who continued to live secretly in the interior after the promulgation of his decree should be severely punished.

The Literary Works of K'ang Hsi's Reign.

K'ang Hsi was a great patron of literature, and during his reign the splendid standard dictionary known as K'ang Hsi's Dictionary was compiled by a commission of scholars appointed by the Emperor. A huge encyclopedia consisting of 5,026 volumes

was also published, and K'ang Hsi himself was the author of sixteen famous moral maxims, which were afterwards annotated and expanded by his son Yung Chêng and formed into the book called the Sacred Edict, a work which is supposed to be read and expounded throughout the Empire in a prominent place in every town and village on the first and fifteenth days of every month.

Peter the Great sends an Embassy to China (A.D. 1719).

Peter the Great of Russia in the year 1719 sent an Embassy, headed by M. Ismaloff, to the Court at Peking. An honorable reception was accorded to its members, the ceremony of the "k'ow-tow" not being pressed when an Imperial audience was asked for. M. Ismaloff returned to Russia much elated at having accomplished what he naturally considered a very successful mission. A caravan was immediately fitted out in Russia and sent to China for the purpose of opening up trade between the two nations, but when it arrived at Peking K'ang Hsi was on his death-bed, and the attitude of the high officials at the Court had undergone a complete change. The Russians were treated with scant courtesy and sent back to their own land by way of Siberia, the Chinese declaring that all commercial intercourse must be confined to the frontiers between the two countries. The great dream of Czar Peter for tapping the wealth of China thus ended in a discouraging failure.

The Death of K'ang Hsi (A.D. 1723).

In the year 1723 the Emperor passed away at the age of sixty-nine. Just before his death he appointed his fourth son Yung Chêng as his successor.

Thus ended one of the most brilliant reigns in the whole of Chinese history, for K'ang Hsi was a great warrior, an able scholar and a wise ruler. On the whole he was just, and aimed at doing what was right and for the interest of his country. In his treatment of foreigners he was more liberal than those by whom he was surrounded. He was laborious and self-sacrificing in

behalf of his people, and did much towards rendering China a prosperous and powerful nation. He is justly entitled to renown as the one who consolidated and completed the Manchu conquest of the Empire.

CHAPTER XVII.

ATTEMPTS ON THE PART OF WESTERN POWERS
TO OPEN DIPLOMATIC AND COMMERCIAL
RELATIONS WITH CHINA.**The Accession of the Emperor Yung Chêng (A.D. 1723).**

The new Emperor, who was forty-four years of age, was a man of integrity, and seemed in many ways a fitting successor to his illustrious father. He was obliged to incarcerate some of his brothers and to banish others, because, actuated by jealousy, they plotted rebellion against him as soon as he came to the throne.

The Important Events of his Reign.

Yung Chêng was less favorably inclined towards the Jesuit missionaries than his father had been, and all except those in the service of the Emperor at Peking were sent to Macao, and forbidden, on pain of death, to carry on any active propaganda. Over three hundred churches were destroyed and 300,000 converts were left without the oversight of foreign priests.

During his reign further attempts were made on the part of Western Nations to enter into closer relations with China. In 1727 Count Sava Vladislavitché arrived at Peking for the purpose of revising the Treaty of Nerchinsk. On this occasion the Russians obtained a permanent footing in Peking. A number of Russian youths were left in the Capital to engage in the study of the Chinese language, and those in charge of them were given authority by the Czar to carry on diplomatic relations with the Chinese government.

In the same year a Portuguese Embassy reached the Capital. In the audiences granted to the Russian and Portuguese Embassies.

it is noteworthy that the credentials of the Western Rulers were placed directly in the hands of the Emperor, and not, as was customary, placed on a table in front of him.

The Death of Yung Cheng (A.D 1735).

A gloom was cast over the closing years of the reign of Yung Chêng by serious disasters occurring in different parts of the Empire, and by rebellious outbreaks in Mongolia.

The death of the Emperor occurred very suddenly, before he had appointed an heir-apparent. Although an able and conscientious ruler he is not esteemed as highly by the Chinese as his father. He was fond of literature, and was himself a voluminous writer, and his special claim to remembrance is due to this fact as much as to anything else. He was anti-foreign in his sentiments, and dreaded the introduction of Christianity into the Empire because it appeared to him to set up an *imperium in imperio*, and to establish an authority which might rival his own in his dealings with his subjects. He looked with disfavor on throwing down any of the old barriers erected for the exclusion of foreigners, and believed that an influx of Europeans foreboded much evil to his country. His motto may be said to have been "China for the Chinese."

The Accession of the Emperor Ch'ien Lung (A.D. 1736).

Ch'ien Lung succeeded his father at the age of twenty-five, and on account of his youth and inexperience associated with himself four Regents to carry on the government.

His first act was one of clemency, for he released the brothers of his father from their confinement, and permitted them to wear again the yellow girdle, the distinguishing badge of the Manchus for those directly related to the reigning Emperor.

The Suppression of Rebellions (A.D. 1746).

A rebellion which had broken out in the South-western provinces spread to the provinces of Kuangsi and Hunan. The generals sent to suppress it, proving incompetent to cope with it successfully, were put to death, the punishment usually meted out

to unsuccessful generals in China. General Chang Kuang, who was appointed in their place, managed to subdue the rebels and to pacify the disturbed districts. He was not, however, so successful in his attempt to put down a rising in Ssüch'uan, and after being recalled, suffered the same penalty as those he had supplanted.

A Serious Outbreak in Mongolia (A.D. 1753).

During the first ten years of Ch'ien Lung's reign the Mongols had been ruled by a chieftain named Tsênning. After his death in 1745, all the elements of disorder were let loose. For a short time one of Tsênning's sons, by name Dardsha, gained the supremacy and maintained it until one of his relatives, named Dayatsi, with an ally named Amursana, rose to dispute it. After repeated battles Dardsha was defeated and slain. The two allies then fell into dispute over the question as to which was to hold the place of chieftain, and Amursana being worsted in battle, fled to the Court at Peking to claim the assistance of the Emperor. He was cordially received and an army was sent to chastise Dayatsi, and to establish Amursana as ruler over the Mongols, under the protection of the Chinese Empire. After this had been effected Amursana was content for a while to act as an obedient vassal of the Emperor, but later, ambitious to make himself an independent ruler, he began to plot rebellion. Ch'ien Lung dispatched a powerful expedition against him, and Amursana was forced to flee into Russian territory, where he shortly afterwards died. This rebellion in Mongolia convinced the Emperor of the necessity of strengthening his Western frontier, and led to the annexation of Eastern Turkestan.

The Return of the Turguts to the Chinese Empire (A.D. 1763).

While the tribes on the Mongolian frontiers were in a ferment, the Turguts fled from the turmoil across the steppes of the Kirghiz into Russian territory, and were permitted by the Russians to settle in the fertile country near the Volga River. Here they remained for half a century in tranquillity, but they never became

reconciled to their exile, and were made restless by the exactions of the tax-gatherers, and the forced proscription of the best of their men to serve in the Russian army. When the news of Amursana's death reached them, they determined to migrate back to their original home. Preparations for their flight were made with the greatest secrecy, and in the dead of winter in the year 1771, a vast host of men, women, and children, numbering 160,000, started out on the long and perilous journey. When they had accomplished the first stage they were overtaken by the Cossacks, who had learnt of their departure and had been sent to overtake them. One division of the large host of fugitives was cut in pieces by the merciless pursuers. For eight months the remnant marched through the deserts, and over the steppes of Central Asia, harrassed by enemies, and distressed by famine, thirst, and disease. They re-entered Chinese territory near the shores of Lake Tengis, to which point Ch'ien Lung, upon learning of their approach, had dispatched a force of cavalry to receive them. The fugitives, by this time reduced to 70,000, upon sight of the waters of the Lake burst into uncontrollable frenzy, and rushed forward to assuage their torturing thirst. The wild Bashkis, who had been hanging on the outskirts of the caravan, seized this opportunity, afforded them by the confusion among the Turguts, to attack them with great fury. On the shores of the Lake there was waged a terrible conflict, and thousands of the combatants perished. A large number were drowned, and the waters of the lake were dyed with their blood. At last the Chinese army appeared on the scene, and, driving off the Bashkis, saved what was left of the Turguts. Ch'ien Lung assigned them lands to cultivate and they settled down once more in peace and safety.

A War with Burmah (A.D. 1768).

In 1768 trouble broke out with Burmah, probably caused by incursions of Burmese marauders into Chinese territory. At first the Burmese defended their territory with much bravery, and succeeded in defeating the army sent against them by the

Emperor. Afterward a large force was dispatched against them, and the King of Burmah was compelled to agree to a treaty by which perpetual peace was proclaimed between the two countries, and the Burmese promised to pay a triennial tribute to the Court at Peking. This tribute was thenceforth regularly paid, and was continued for some time after the British Government had annexed Burmah.

A Conflict with the Aborigines.

One of the aboriginal tribes of China, the Miaotsz, after being expelled from their early home, had settled on the borders of the Province of Ssüch'uan. In their new home they preserved their ancient customs and in the mountain fastnesses lived almost as an independent people. As constant conflicts took place between them and the Chinese by whom they were surrounded, Ch'ien Lung finally decided to inflict upon them a severe punishment. He was roused to take this step because the Chief of the Miaotsz had murdered two Chinese envoys, and had burnt the letter brought from the Emperor. Owing to the mountainous character of the country the task of leading an army of invasion into it was full of difficulty. The only roads were mountain tracks, and there was constant danger of the Chinese force falling into an ambush. After severe fighting the Chinese succeeded in reducing every stronghold except one. Here the Miaotsz made a desperate stand, and finally yielded only when forced to do so by hunger. Ch'ien Lung obtained the surrender of the Miaotsz chief by promising to spare his life, but this promise was afterward treacherously disregarded. The men of the Miaotsz garrison were banished to Ili where they were forced to labor as military convicts for the rest of their lives.

Other Wars during the Reign of Ch'ien Lung.

These successes filled the Emperor with the lust of conquest, and after peace had been secured within the Empire, wars were waged with neighbouring countries and tribes.

One of the most important of these wars was that with the Gurkhas, who in 1790 had left their home in the hills of Nepaul, crossed the Himalayas, and made a marauding expedition into Thibet. The causes leading up to this conflict were briefly as follows. In 1780 the Dalai Lama, the chief priest of the Buddhist religion, died while on a visit to the Monasteries in Peking. His property and treasures were appropriated by a brother, who succeeded him as Dalai Lama. When he refused to give any share of the inheritance to a younger brother, the latter invited the Gurkhas into the country to assist in gaining his rights. These hardy warriors, tempted by the chance of plunder, were only too willing to cross the frontiers. The Chinese garrison on the borders of Thibet were utterly unable to resist their attacks, and in order to buy them off offered a bribe on behalf of the Thibetans of 10,500 ounces of gold to be paid annually by the abbots of the monasteries. At the same time the Chinese general sent a misleading report to Peking stating that the Gurkhas had tendered their submission to the throne. When the time for the payment of the Gurkhas arrived, the Chinese tried to put them off with further promises, until finally the patience of the invaders became exhausted, and in order to enrich themselves they attacked and sacked the wealthy town of Tashilumbo.

The Dalai Lama then appealed to the Emperor of China for help, and the latter, hearing for the first time the true state of affairs, at once commanded that the Gurkhas should be driven out of Thibet, and that their territory should be invaded. A large Chinese army was sent into Thibet for this purpose, and the Gurkhas were compelled to retreat. They were pursued by the Chinese to within striking distance of their Capital, and were forced to sue for peace. According to the terms arranged, the Gurkhas acknowledged the sovereignty of China, and from that day to this missions have regularly travelled every five years from Nepaul through Thibet to Peking, carrying tribute to the Chinese Emperor.

Intercourse between China and England.

Commercial intercourse between China and England had from the very start been on a basis which was very unsatisfactory to the English and many attempts were made on the part of the latter to gain larger advantages.

As far back as the reign of Queen Elizabeth, in whose time the first charter was granted to the East India Company (1601), an expedition had been sent out under John Mildenhall to open trade relations, but nothing of importance had come of it. Later, Charles I granted a charter to a body of English merchants to form a company to promote commerce with China, and Captain Weddell, acting on this permission, sailed for the East with a small fleet, arriving at Macao in 1635. The Portuguese, fearing commercial rivalry, placed every obstacle in the way of the English, and prevented their obtaining a foothold on the Island, and consequently the English Captain decided to proceed to Canton. When the fleet was passing the Bogue Forts on the way up the Canton River, a Chinese battery suddenly opened fire. The English ships retaliated, and after silencing the guns of the battery, landed a force, took possession of the forts, and hoisted the British colours. This step induced the Chinese to grant the right to trade, and a short time afterwards, a trading post was established outside the walls of Canton. The Chinese authorities, however, placed restrictions upon foreign trade by charging excessive export and import duties. This policy of strangling trade enriched the local officials who collected the tariff duties, and consequently was popular with them. The main purpose was to hinder imports, for the Chinese argued that the importation of foreign goods caused an outflow of silver, and so impoverished their country.

In 1759 Mr. Flint, another Englishman, attempted to open commercial relations at Ningpo, and failing in this, sailed in a native junk to Tientsin for the purpose of presenting a memorial to the Emperor, asking for increased trading privileges. On his arrival at Tientsin the authorities immediately sent him back to

Canton, informing him that he was to wait there until the answer from the Emperor had been received. After waiting at Canton for some time he was summoned to the Viceroy's Yamèn to receive the Emperor's answer. There an attempt was made to force him to do homage on his knees according to Chinese custom, but this he vigorously resisted. Subsequently he was sent to Macao, and thence, at the request of the Chinese officials, back to England: the effort which he had made to force an entrance into China being considered an unpardonable offence.

At about the same time an English gunner was seized and put to death by the Chinese for having caused the death of a Chinese, by firing a salute from a gun from which, through oversight, the ball had not been removed. Innumerable causes of friction occurred throughout the whole of this period, and led to much mutual misunderstanding.

Lord Macartney's Visit to Peking (A.D. 1759).

In order to bring about more amicable relations between the two countries Lord Macartney was sent out in 1759, in the reign of George III of England, to visit the Emperor in Peking. He took with him a large number of presents as tokens of the King of England's goodwill towards the Emperor of China. When he arrived in China he was received with much honor, but, unknown to himself, the vessel upon which he was conveyed to Tientsin contained on its flag the inscription "a tribute bearer from the country of England." From Tientsin he proceeded to Peking, and on the route a discussion broke out between the Chinese mandarins and himself as to whether he would perform the "k'ow-tow" before the Emperor. This he firmly refused to do unless a Chinese magistrate of equal rank with himself would make the same obeisance before a portrait of George III. Finally the performance of this ceremony was waived, and Lord Macartney was permitted to have two interviews with the Emperor Ch'ien Lung, not however at Peking, but in the gardens of the Palace at Jehol. As a result of the visit, it was granted that the

English might trade at Canton as long as they were obedient to the local officials. It is significant to note, as a proof of the inability of the Chinese at that time to appreciate the strength of foreign nations, that Lord Macartney was received and treated as an envoy from a tributary state.

The Death of Ch'ien Lung (A.D. 1799). Extent of the Empire.

In 1796, three years before his death, Ch'ien Lung abdicated in favour of his son Chia Ch'ing. He had reigned for sixty years and had brought the present Dynasty to the summit of its glory. From the steppes of Mongolia on the North to Cochin-China on the South, and from Formosa on the East to Nepaul on the West, the Chinese armies had everywhere been victorious. Upwards of 400,000,000 people acknowledged the rule of the Great Emperor.

The Reign of Chia Ch'ing (A.D. 1796-1821).

Chia Ch'ing was equal neither in character nor ability to his father, and was utterly incapable of guiding the ship of state through the stormy period about to follow. As a lad he had been fond of literary pursuits, but as he grew older this taste disappeared, and he gave himself up to selfish amusements, being especially fond of actors and theatrical exhibitions. During his reign the Ch'ing Dynasty began its period of decline.

The Rise of Secret Societies (A.D. 1796).

The leaders of the "White Lily Society," taking advantage of the consternation caused by the appearance of a comet in the skies, raised the standard of revolt in the Provinces of Hupeh, Honan, Shensi, Kansuh, and Ssüch'uan. The main object of this Society was the extermination of the Ch'ing Dynasty and the restoration of the Ming. During the time of disorder two attempts were made to assassinate the Emperor, one in the streets of Peking, and the other in the private apartments of his palace. In the second instance the Emperor's life was saved by the bravery of his second son Mienming, who with his own hand killed two of the assailants. The rebellion was finally subdued, but not

until it had cost an enormous number of lives and a large sum of money.

Foreign Embassies to the Court of Peking (A.D. 1816).

As we have already noted, the commerce between China and England was much hampered by the lack of a good understanding between the two nations. The Chinese felt they had further cause for resentment against the English because the latter had on two occasions, in 1802 and 1813, taken forcible possession of Macao. This the English had done in order to keep the place from falling into the hands of the French during the Napoleonic wars.

Finally, in consequence of the complications arising between the English merchants at Canton and the Chinese authorities, the English Government determined to dispatch another special embassy to Peking to renew the negotiations begun by Lord Macartney, and to arrange some better method of carrying on trade. In 1816 Lord Amherst was appointed for this important mission. After arriving at Tientsin he was confronted with the same problem as Lord Macartney had faced, that is, the question of the performance of the "k'ow-tow," and he maintained on the point the same attitude as his predecessor. From Tientsin he proceeded to Tungchou under the convoy of Duke Ho. Soon after his arrival at this place he was informed that word had come from the Emperor that he was to come on immediately to Peking, where he would be received at an audience in the Yuan-ming-yuan Gardens at the Summer Palace, just outside the Capital. The cavalcade started at five o'clock in the evening, travelled all night, and finally arrived at its destination at daybreak. Here Lord Amherst was subjected to much inconvenience owing to the rudeness of the spectators who had gathered to see the strange foreigner. To increase his discomfort, Duke Ho appeared with a message that the Emperor desired to see him at once. Lord Amherst pleaded fatigue, and the non-arrival of his baggage, containing his Court costume, and begged to have the audience postponed. This impolitic request on his part roused the anger

of the Emperor, who issued a peremptory order that the English Ambassador should return to Tungchou without receiving an audience, and thence should proceed to Canton. Thus the mission came to a disastrous and humiliating conclusion.

Previous to Lord Amherst's embassy in 1805, the Russian Count Goloyken had travelled overland to Peking. He was met at the pass in the Great Wall by emissaries from the Emperor, and was told that it was useless for him to advance further unless he was willing to perform the "k'ow-tow," and so he was obliged to return across Siberia without having accomplished anything.

The Accession of Tao Kuang (A.D. 1821-1851).

In 1820, upon the death of his father, Tao Kuang succeeded to the throne. In character he was much superior to his predecessor, and at once took steps to rid the Court of the numerous actors and mountebanks. He paid close attention to the affairs of state, and although by nature quiet and retiring, yet at critical moments he showed that he possessed much determination of purpose. He had, however, the same dislike for foreigners as the rest of his family.

During the first part of his reign he was occupied in securing peace at home, for troubles had broken out on the western frontiers in Kashgar, and disorder had made its appearance in Formosa. These uprisings were finally quelled, but not until much effort had been expended.

CHAPTER XVIII.

THE FIRST WAR BETWEEN CHINA AND GREAT
BRITAIN (A.D. 1840-1843).**The Appointment of Lord Napier as Representative of
the English Government in China.**

When the charter of the East India Company expired in April 1834, the English Government decided to assume control of their commerce with China. Hitherto all commercial transactions at Canton had been carried on between the representative of the British merchants, or Taipan, on the one hand, and a committee of native merchants, known as the Cohong, on the other. The two principal Chinese trade authorities for foreign commerce in Canton were the Viceroy of the Two Kuang Provinces, Kuangtung and Kuangsi, and the Hoppo, an independent commissioner appointed from Peking as superintendent of the foreign customs.

Lord Napier was chosen as the first representative of the British Crown. His instructions ran as follows "Your Lordship will announce your arrival at Canton by letters to the Viceroy. In addition to fostering and protecting trade at Canton, it will be one of your principal objects to ascertain whether it may not be practicable to extend the trade to other parts of the Chinese dominions. It is obvious that with a view to the attainment of this object the establishment of direct communications with the Court of Peking would be most desirable."

**Dispute between the Chinese Authorities and Lord
Napier.**

Lord Napier was never able to carry out these instructions. Upon his arrival at Canton the local authorities refused to have

dealings with him, giving as their reason that they preferred to carry on commercial relations as heretofore, and were unwilling to enter into any *diplomatic* relations with outside nations. They saw that a King's representative would stand on an entirely different footing from a superintendent of trade, and accordingly declined to receive him. A still further reason for the Chinese disliking the new *modus vivendi* was because it would necessitate the English representative dealing with the Viceroy directly instead of through the Cohong.

Lord Napier found himself in an awkward position. He made frequent attempts to present the letters from his government to the Chinese authorities, but in every instance he received a rebuff. His insistence upon residing at the foreign factories at Canton led to the Chinese placing an embargo upon all foreign trade, and Lord Napier and his countrymen found themselves virtually prisoners in the foreign settlement. Although he protested vigorously against the restriction of trade and of the liberties of his countrymen, it was all to no purpose. There was no common standing ground between the two parties in the dispute. The Chinese, accustomed to regard themselves as superior to all other nations, could see no reason why they should deal on terms of equality with the representative of the British Empire, Lord Napier on his part could see no reason why his demands should not be granted, as he was asking no more than any country in Europe would readily concede.

Finally, as relations became more strained, two British men-of-war were ordered up to protect the foreign factories outside of Canton. Shortly after the frigates had anchored in a position from which they could secure the safety of the lives and property of the English, Lord Napier, owing to a breakdown in his health, was forced to retire to Macao, and there await further instructions from home. After reaching Macao he sank rapidly, and died on October 11th, 1834.

Upon Lord Napier's retirement, the Chinese, believing that they had succeeded in carrying their contention that trade was to be carried on in the old way, removed all restrictions to commerce, and for a while peaceful relations with the English merchants were resumed.

The Appointment of Captain Charles Elliot (A.D. 1836).

In 1836 Captain Elliot was commissioned to take up the work of Lord Napier. According to the instructions from his home government, he was to communicate with the authorities directly and not through the Cohong, and was not to head his communications with the Chinese character "p'in," meaning petition, which would imply that what was asked for was petitioned by an inferior from a superior. At the same time he was admonished to be conciliatory in manner.

Upon arrival at Canton similar difficulties confronted him as had stood in the way of Lord Napier. Captain Elliot lacked the decision of character of his predecessor, and yielded to the demand that his communication should be presented to the Chinese authorities through the Chinese Cohong. His compliance with this request, however, did not make his path any smoother, and matters came to such a deadlock between the Chinese and the English, that he was obliged to retire as Lord Napier had done to Macao.

The Opium Question.

In the commerce between China and foreign countries the balance of trade was against China, her imports exceeding her exports to the amount of £2,000,000. This caused great anxiety to the Chinese authorities, who, as we have already said, argued that foreign trade was impoverishing their country. The principal article imported into the country was opium, and so, apart from all moral considerations, upon purely financial grounds, the opinion was growing that a stop must be put to the influx of the drug. Furthermore, with the growth of the opium habit its evil effects

were making themselves apparent, and many of the Chinese officials opposed its importation principally on the grounds that it was doing most serious harm to the people of China.

At Canton the trade in opium was repeatedly declared to be illegal, but no strenuous effort was made to arrest it, and it was well known that the Viceroy and the Hoppo actively connived at it, and even took part in it themselves. Smuggling went on all along the coast, and many of the leading officials were addicted to the opium habit.

At Peking the question of legalizing or prohibiting the trade was warmly debated. The Empress, with her party, was in favor of legalizing it, and of thus obtaining an increased revenue, while the Emperor advocated its entire suppression. The latter policy finally prevailed, and it was determined to exterminate the trade entirely, using force if necessary.

The Appointment of Commissioner Lin (A.D. 1839).

The Imperial Commissioner Lin Tsê-hsü was appointed with full powers and sent to Canton for the purpose of putting an end to this traffic. He arrived at his post on March 10th, 1839. He was a man of great energy and determination, and it soon became apparent that an earnest effort was about to be put forth to exterminate the opium trade. Commissioner Lin was entirely sincere in his belief that opium was demoralising the Chinese people, and is rightly considered by his countrymen as one of China's real patriots. He was also a man of conservative spirit, and utterly opposed to all foreign trade, considering it to be injurious to his country. Shortly after Commissioner Lin's arrival, Captain Elliot returned to Canton from Macao in the hope of being able to enter into negotiations on behalf of his countrymen. He found himself and all the foreigners shut up in the factories outside of Canton, the Chinese cutting off all communication with the outside world from the land side, and taking steps to prevent all foreign vessels from leaving their anchorage.

The ready compliance of Captain Elliot with the Commissioner's demand for the handing over of the opium led to a belief that he would yield to still further demands, and accordingly the attempt was now made to enforce the regulation that foreigners guilty of crime must submit to Chinese penal legislation, involving capital punishment by Chinese forms of trial. A case in point arose after a disturbance made on shore by some foreign sailors in which a Chinese was killed. The Commissioner demanded from Captain Elliot the surrender for execution of the alleged English murderer. Upon Captain Elliot's protesting that it was impossible for him to discover the criminal among a large number of sailors of different nationalities who had been granted leave to go on shore, and who had taken part in the rioting, Commissioner Lin responded by issuing an ultimatum giving ten days for the surrender of the murderer, and threatening that if he was not handed over in that time the British community outside of Canton would be attacked. Thereupon the foreigners living in the factories were obliged to flee to Macao, but upon their arrival there the Portuguese, incited by the Chinese authorities, refused to allow them to land.

This demand of Commissioner Lin's was a natural one from the Chinese standpoint, for in all their dealings with foreigners they regarded themselves as having the superior civilization. It was just as natural, however, for the foreigners to resist the demand, for they knew that many of the Chinese forms of punishment were barbarous and that foreigners would have little hope of a fair trial if handed over to the mercies of a Chinese court.

The tension had now become so great that a collision was inevitable. The Chinese began to make preparations for war, and after the arrival of two British ships, a naval engagement was fought at Chuan-pi in which a number of Chinese junks were destroyed and sunk.

The Cause of the War.

Before giving a brief account of the war it will be well to state clearly its real cause. It is to be regretted perhaps, that the

war is generally known as the Opium War, for although the destruction of the opium was made by the British Government a *casus belli*, yet, apart from the opium traffic, there were causes leading inevitably to an open rupture between the two nations.

The British claimed that their object in going to war was to get reparation for insults to traders, to exact compensation for the losses their merchants had sustained, and to obtain security for foreign residents in China; but even this does not state the real question at issue. The first war with China was but the beginning of a struggle between the extreme East and the West, the East refusing to treat on terms of equality, diplomatically or commercially, with Western nations, and the West insisting on its right to be so treated. All attempts at peaceful negotiations had failed, and the only resource left seemed to be the appeal to war. The forcing of the opium trade on China cannot be justified on any grounds, but even if there had been no opium question, sooner or later a rupture between China and the West must have occurred.

The Progress of the War.

The operations of the war lasted about three years, from 1840-1843. During the spring of 1840, military and naval forces equipped in England and India assembled on the coast of China. Among the ships sent out were several small light draft iron steamers, the most famous of which was the *Nemesis*. As these craft drew but little water, they were most serviceable to the English in the river engagements around Canton. The blockade of the Canton River was declared on the 28th of June 1840 by Commodore Sir Gordon Bremer.

A few days later the command of the fleet was assumed by Rear-Admiral the Hon. George Elliot, who was appointed joint plenipotentiary with Captain Charles Elliot. An attempt was made by the English to enter into negotiations with the Imperial Government through other channels than those at Canton.

A frigate was despatched to Amoy, but the local officials refused to receive a letter from the British Admiral, and ordered an attack on the boat bringing it to shore. In retaliation the frigate opened fire on the Chinese batteries and war junks, and then returned to Hong Kong.

The English fleet proceeds Northward.

At about the same time the English made a successful attack on Ting-hai, the chief town in the Chusan Archipelago, off Ningpo, and then an attempt was made to deliver the letter from the English Government to the authorities at Peking by way of Ningpo, but this also proved a failure. Next, Hangchow Bay and the mouth of the Yangtze were blockaded by the British fleet, and some vessels proceeded Northward to the mouth of the Peiho. This last demonstration caused the Chinese authorities much consternation as it brought the enemy within striking distance of the Capital, and the Court was induced to send an official named Kishen to parley with Captain Elliot, and to receive the letter from the British Government. The first object of Kishen, an able diplomat, was to induce the foreign forces to withdraw, and this he succeeded in doing by promising to enter into negotiations at Canton. The foreign vessels accordingly withdrew to Chusan.

Hostilities around Canton and proposals of peace.

In the meantime, Commissioner Lin had been strengthening the fortifications of Canton and preparing to defend the city. A Chinese army which had been collected in the neighborhood of Macao was attacked and dispersed by a small British force, and in consequence Lin was recalled to Peking in disgrace, and Kishen was appointed Commissioner in his place. Admiral Elliot being invalided, Captain Elliot was left for a time as sole plenipotentiary representing the British Government. In the negotiations which followed but little was accomplished, and finally Sir Gordon Bremer, who in the meantime had been appointed joint plenipotentiary with Captain Elliot, assumed the offensive and attacked the outer forts of the Canton River.

While he was preparing to assault the inner forts the Chinese asked for a truce, and negotiations were resumed between Kishen and Captain Elliot at Macao. As the result of the conference it was agreed that Hong Kong should be ceded to the British, that the Chinese should pay an indemnity of \$6,000,000, that direct official intercourse on terms of equality should be granted to the English, and that trade should be resumed within ten days. These terms of peace were forwarded to Peking, but were indignantly rejected by the war party at the Capital, Kishen was degraded, and Chinese troops were ordered to proceed to Canton and Chusan to drive out the invaders.

The terms of peace having been refused, Captain Elliot put the matter into Commodore Bremer's hands, and that officer once more captured the Bogue Forts at the mouth of the Canton River. Then followed in quick succession a medley of peace and war, at times there were hostilities, but these were often suspended by truces so that trade might be carried on. Captain Elliot seems always to have been disinclined to push the Chinese to extremities. The Chinese made good use of these lulls in the storm to further their preparations for the defence of Canton, and began to mass troops in the neighborhood of the city.

Renewal of the War.

On May 21st the signal for the renewal of the war was given by the Chinese floating down on the falling tide a number of fire rafts for the purpose of destroying the British ships lying at anchor. This scheme failed to accomplish its object, some of the rafts getting aground and setting fire to the village huts along the shore. The British retaliated by capturing the inner forts and by destroying a fleet of war junks.

At this stage the Chinese demolished and pillaged the British factories outside of Canton.

The first attack on Canton.

The burning of the factories incited the British to make an attack on the city of Canton, and on May 26th the heights in the

rear of the city were taken. Just before the assault Captain Elliot agreed to a truce to discuss the conditions on which the British forces would retire from Canton. It was arranged that the Chinese and Manchu troops, of whom there were some 45,000, should evacuate the city, and that the authorities should pay a ransom of \$ 6,000,000. In return the British were to restore the Chinese forts, with the proviso that the forts below Whampoa were not to be re-armed until the final conclusion of peace.

Neither the Chinese nor the British Government was pleased with this arrangement. Captain Elliot was recalled and Sir Henry Pottinger was appointed as plenipotentiary in his place, and Vice-Admiral Sir William Parker was appointed to take command of the British fleet.

The War carried to the North.

Sir Henry Pottinger had been instructed not to enter into negotiations with the Provincial authorities, but to treat directly with the Imperial Government. Upon his arrival in China, he determined to carry the war to the North. Amoy, Changhai, Chapu, Ningpo, Wusung, and Shanghai were taken in quick succession. At the Wusung forts, located at the entrance to the river upon which Shanghai is situated, the Chinese General made a brave but fruitless resistance. The Chinese defence of all these places was far from contemptible, but failed owing to the antiquity of the methods of warfare used, and the inefficiency of their weapons.

The British fleet proceeded up the Yangtsze River, and bombarded Chinkiang, an important city at the junction of the Yangtsze with the Grand Canal. Although the place was defended with courage by the Manchu garrison, after a severe struggle, in which many Chinese were killed, it was finally taken by the British. The low state of patriotism in China at that day was evidenced by the fact that while the bombardment of Chinkiang was in progress, the Chinese officials of Iching, a city on the opposite side of the river, having learnt that there was no intention on the part

of the British to attack their city, vied with one another in showing hospitality and courtesy to the invaders.

After taking Chinkiang, an advance was made on Nanking, at which place the expedition arrived on August 9th, 1842. When this strategic centre of the Empire was reached, the Chinese at last accepted the inevitable, and appointed Commissioners to treat for terms of peace with Sir Henry Pottinger. The two Imperial Commissioners were men of the highest rank, Ilipu and Ki-ying by name, both being Manchus.

The occupation of the Yangtsze compelled the Chinese to sue for the cessation of hostilities because it threatened most seriously the Imperial treasury by putting a check to the tribute supplies carried to the Capital by way of the Yangtsze and the Grand Canal.

The Treaty of Nanking (August 29th, 1842).

The first treaty between China and Great Britain, known as the Treaty of Nanking, was concluded on August 29th, 1842.

Its principal provisions are as follows :—

1. There was to be lasting peace between the two nations.
2. Canton, Amoy, Foochow, Ningpo, and Shanghai were to be opened to foreign trade as Treaty Ports.
3. The Island of Hong Kong was to be ceded to Great Britain.
- 4—7. An indemnity of \$21,000,000 was to be paid, \$6,000,000 as the value of the opium destroyed, \$3,000,000 on account of debts due to British subjects for the destruction of their property, and \$12,000,000 for the expenses of the war.
8. All British prisoners were to be released.
9. The Emperor was to grant full amnesty to all of his subjects who had helped the enemy.
10. Fair tariff rates were to be imposed at the Treaty Ports.
11. Official correspondence was to be carried on on equal terms.
12. The places held by the British were to be evacuated as the indemnity was paid.

The Treaty was ratified at Peking as soon as it was forwarded, and was brought to Hong Kong by Ki-ying in June 1843.

Sir Henry Pottinger was made first Governor of Hong Kong by the British Government, and, after long negotiations, arranged with the Chinese Plenipotentiaries regulations for the carrying on of the foreign trade at the Treaty Ports.

The fruits of England's victories were shared by other nations, for a short time after the conclusion of the Treaty of Nanking, a French Minister, and later a representative of the United States, the Hon. Caleb Cushing, appeared at Canton and negotiated treaties similar to the one made between Great Britain and China.

Condition of Affairs after the Close of the War.

Although the war was at an end and the demands of the English had been granted, intercourse between China and foreign nations did not by any means become a smooth and easy matter. The people of China were far from acquiescing quietly in what their authorities had done, and liked the foreigners no better than before.

Ki-ying, the High Commissioner, although a man of good faith, regarded the treaty as one that had been wrested by force from the Chinese Government, and the Chinese officials generally looked forward to the time when they might free themselves from this new foreign incubus.

Riots around Canton.

At Canton, where the people had always been unusually anti-foreign, difficulties were constantly arising between the Chinese and the English, and within three months after the signing of the Treaty, placards were posted about the villages inciting the populace to violence, and an organized attack on the British factories was made, resulting in the burning of the buildings. The Chinese authorities, when asked to suppress these disturbances, declared that they were powerless before the mob and dared not coerce the Canton populace. For similar reasons they urged the English not to insist upon carrying out the article of the

treaty allowing them free access to Canton, prophesying a serious uprising if they should attempt to do so.

Negotiations between Ki-ying and Sir John Davis.

Matters came to a crisis in 1847 when an English party of six narrowly escaped being murdered by a Chinese mob at Fatsan, a town near Canton. At this time, Lord Palmerston had become chief in the British Foreign Office, and he instructed Sir John Davis, who had succeeded Sir Henry Pottinger as Governor of Hong Kong, to take steps for the purpose of putting an end to these disturbances and for the rigid carrying out of the Treaty. Thereupon Sir John Davis requested the English Admiral and General in command at Hong Kong to proceed to the seat of the late disturbances and to make reprisals on the spot. The British Commander captured the Bogue Forts and took up a strong offensive position opposite the walls of Canton.

Ki-ying, alarmed at the aspect affairs had assumed, entered into negotiations with Sir John Davis, over whom he succeeded in gaining a great diplomatic victory, for in return for the assurance that no further trouble should be allowed to arise, he persuaded the English to defer for another two years the date in the article giving them free entry into Canton.

A few months later six young Englishmen were caught by a mob at Huang-chu-ki, three miles from Canton, and cruelly put to death. The Viceroy of Canton at that time was Yeh Ming-shên, a man who was avowedly anti-foreign, and there can be but little doubt that the people, taking their cue from him, had been encouraged to commit this act of violence.

The High Commissioner, Ki-ying, being a far more sagacious man, promptly ordered the capture and decapitation of the leaders of the riot, and so averted for a short time a collision between the two nations.

The new Treaty Ports.

Of the new Treaty Ports, Shanghai at first was the only one of any importance as regards foreign trade. For some time the

relations between the people of Shanghai and the foreigners were quite amicable. In 1848 a serious disturbance arose at a place called Tsingpu. A party of three missionaries while visiting the town were attacked by some of the discharged crews of the government grain junks, and came very near losing their lives. The British Consul at Shanghai, Mr. Alcock, demanded reparation from the Chinese authorities, and upon their delaying to grant this he ordered the commander of a British man-of-war at Wusung to blockade the harbour and prevent the grain junks carrying tribute rice to Peking, and the war junks from weighing anchor and leaving their moorings. The commander of H.M.S. Childers detained 1,400 rice junks in the harbour at Wusung, and in this way much pressure was brought to bear on the Taotai of Shanghai to settle the dispute. At the same time the British Vice-Consul was dispatched on H.M.S. Espiegle to Nanking to interview the Viceroy of Kiangnan (the Provinces of Kiangsu, Kiangsi, and Anhui), and to lay before him a formal complaint. Upon representation the matter was promptly attended to. Full redress was ordered, and the culprits were seized and punished. After this the former peaceable relations between the people of Shanghai and the foreigners were resumed.

CHAPTER XIX.

THE FIRST STAGE OF THE T'AIPIING REBELLION
(A.D. 1850—1860).**Accession of the Emperor Hsien Fêng[^] (A.D. 1851).**

Tao Kuang was succeeded by his fourth son, known from the title of his reign as Hsien Fêng. This young prince was only nineteen years of age when he came to the throne, and owing to his inexperience and lack of ability was ill prepared to cope with the difficult problems which soon confronted him. Like his father he was politically conservative, and thought that the best way to advance the prosperity of China was to resist all attempts on the part of foreigners to gain an entrance into the Empire. Ki-ying, who had been very instrumental in keeping peace between the Chinese and the English in the South, was recalled to Peking, and replaced by a man of more conservative type.

Hung Hsiu-ch'üan, the originator of the T'ai-ping Rebellion.

Hung Hsiu-ch'üan, who afterward became the leader of the T'ai-ping Rebellion, was born in 1813 in a village near Canton. He was of lowly origin, being the son of a Hakka* farmer. As a youth he devoted himself to study, being ambitious to obtain the coveted degree of Bachelor of Arts at the Literary Examinations. He made three attempts to gain this honor, but in each was unsuccessful. His failure preyed so much upon his mind, that his health was affected and for a time he was so ill that his life was despaired of. During his illness he had a dream in which he saw

* Hakka means stranger and is the name given to those settlers in the Kuangtung Province who came into it from the North.

the Almighty enter his room, place a sword in his hand, and command him to begin a crusade for the extermination of the worship of devils. He was conveyed to the Palace of the Almighty, washed in a river, and had his heart taken out and replaced by a new one.

After his recovery from this illness he studied some Christian tracts which had fallen into his hands when he was on a visit to Canton for the purpose of passing the examinations, and from the perusal of these he became convinced that he had discovered the meaning of his dream. He applied for baptism, but although he was for a time under Christian instruction, he was never formally admitted into the Church. He converted his own household to his views, and then his neighbors, and after a short time a band of followers gathered about him, and an association was formed called the "Shang Ti Hui," that is, the society for the worship of the Almighty.

The new movement met with marked success in the Province of Kuangsi, where with iconoclastic zeal idols were destroyed and temples razed to the ground. Such was the beginning of the T'ai-ping movement. In its earlier stages it much resembled the religious crusade of the Prophet Mahomet.

It was not in its inception a political movement, but was afterward compelled from force of circumstances to assume a hostile attitude towards the government. The Imperial Government, fearing that the new movement might become revolutionary, sent two commissioners named Tahungah and Saishangah, to suppress it, and this attempt to use force incited the followers of Hung to declare open rebellion, and to take up the cry, "Exterminate the Manchus."

The First Successes of the Rebels.

In 1850 the rebels seized and fortified the market town of Lien-chu in Kuangsi, and shortly afterward the towns, Tai-tsun, Yung-an, and Nan-ning fell into their hands. As nothing succeeds like success, the consequence of these victories was to draw a large

number of followers to the rebel standard, many of whom were inspired by no other motive than that of plunder. The rebellion when it assumed such serious proportions caused great alarm in Canton, and apprehending that the city was about to be attacked, active preparations were made for resisting a siege.

The rebellion is known in history as the T'aiping, the name being derived from the Chinese characters meaning "Great Peace," but the rebels were called by their countrymen the "Chang-mao," that is "the long-haired ones," on account of their abandoning the practice of shaving the front parts of their heads, the sign of submission to the Manchus, and of allowing their hair to grow long.

The Spread of the Rebellion to the Yangtze Valley (A.D. 1852).

The lack of a food supply rendered it impossible for the rebels to subsist long in the Province of Kuangsi, and accordingly their leader Hung decided to advance to the North. He led his followers across the Northern frontiers of Kuangtung into Hunan, and striking the Hsiang River followed its course, capturing all the cities on its banks. At Ch'ang-sha, the capital of the Province, he met with his first serious check. The city was defended by Tsêng Kuo-fan, the Governor of the Province, and under him held out very bravely. After spending eighty days in the futile attempt to take it, Hung, becoming discouraged, abandoned the siege and marched on to the Yangtze River. He crossed the T'ung-ting Lake, and entering the Yangtze valley passed down the river until he came to Han-yang and Wuchang. These cities were taken by storm, and shortly afterwards An-ch'ing and Kiukiang suffered the same fate. In March 1853 the City of Nanking was captured, and was selected as the site of the Capital of the new Dynasty. All along the Yangtze, the Imperial troops seem to have been utterly demoralized, and unable to offer any vigorous resistance to the advance of the rebels. When Nanking was captured, a general massacre ensued, and women and children as well as men were put to death in the most cruel manner.

The Rebels in Nanking.

Shortly after establishing his Capital, Hung, who claimed to be the brother of Christ, assumed the title of "Heavenly King," and published a book of Celestial Decrees purporting to be revelations given him by God. In these Decrees, God is spoken of as the Heavenly Father, and Christ as the Celestial Brother.

At the time of the taking of Nanking, the number of rebels had grown to 80,000 and was constantly on the increase. A government was established. Hung was proclaimed Emperor of China and his Dynasty was to be known as the T'ai-ping. Four Assistant "Wangs," or Kings, were appointed to help in the rule of the Empire, and were called the Kings of the North, South, East, and West.

Hung, himself, in his Capital soon sank back into obscurity, and instead of continuing to be the energetic leader gave himself up to unbridled license, surrounding himself with a large harem and leaving the direction of affairs in the hands of his subordinates.

He was visited at his Court by some foreigners, among whom were several missionaries, who at first had been inclined to favor the movement, and to look upon it as a religious crusade, promising much for the future of China. These sanguine ideas were rudely dispelled when they discovered the reign of disorder in Nanking and the fanaticism of those enlisted in the rebellion.

The Advance on Peking (A.D. 1853).

In March 1853 a column of the rebels was despatched to the North to try an issue with the Imperial forces at the Capital. This detachment failed in an attempt to seize K'ai-fêng Fu in Honan, and after traversing the Province of Shansi, advanced to Tsing-hai, a place twenty miles distant from Tientsin, where they strongly entrenched themselves. In the attack on Tientsin, they were repulsed by the Manchu General Sankolinsin, a man who afterward played an important part in the second war with Great Britain. Disheartened by this failure the rebels were

afraid to press on to Peking, and not waiting for the arrival of a second column which was advancing to reinforce them, they began their retreat to Nanking. At this juncture, Li Hung-chang made his first appearance on the stage of history. Actuated by patriotic motives, he raised at his own expense a regiment of militia in Anhui, and began with this force to harass the rear-guard of the rebels. In reward for his services, Tsêng Kuo-fan became his patron, and introduced him to Imperial favor.

Although frustrated in their attempt to take Peking, the rebels for a time controlled the Yangtsze valley from Ichang to Yangchou. Gradually, however, the Imperial troops gathered fresh courage, and after repeated struggles some of the cities on the Yangtsze were retaken from the rebels, and the T'aipings were confined to the narrow strip of country between Nanking and An-ch'ing. Both of these cities were closely beleaguered by Imperial armies.

Here, however, we must leave for a time the account of the T'ai-ping Rebellion and turn our attention to the events transpiring in the South, which brought about the second war between China and Great Britain.

CHAPTER XX.

THE SECOND WAR BETWEEN CHINA AND
GREAT BRITAIN (A.D. 1856-1860).**Events leading up to the War.**

As has been already stated, there was constant friction between the Cantonese and the English merchants in the South. The Chinese were determined to evade as long as possible the carrying out of that part of the Treaty of Nanking which consented to the opening of the city of Canton to foreigners. Sir John Davis had arranged with Ki-ying that the city was to be thrown open at the latest on April 6th, 1849, but as that date drew near, the Chinese authorities showed great disinclination to comply with this arrangement, giving as their reason for desiring a further postponement, the fear that it might lead to a serious uprising of the people in the city, with whom the agreement was very unpopular.

When Sir John Bowring became Governor of Hong Kong, he attempted to arrange a meeting with the Imperial Commissioner Yeh within the city walls, but his request for an interview was declined, and Yeh made the counter proposal that the meeting should take place at a point without the city walls.

While matters were at this critical stage, Mr. Harry Parkes (afterwards Sir Harry Parkes) was appointed English consul at Canton. He was a man of indomitable spirit, and from the beginning of his career was bent on forcing the Chinese to yield to the demands of his countrymen. Commissioner Yeh remained firm in his attitude, however, and would not hold any direct communication with the English Consul within the city walls.

The Case of the Lorcha "Arrow" (A.D. 1856).

The extreme state of tension between the Chinese and the English could not last long without leading to serious difficulties, and in October 1856 an event occurred which precipitated hostilities. The English Government at Hong Kong in order to facilitate the trade of the Chinese colonists of the Island, granted, under certain restrictions, the right to Chinese vessels to sail under the English flag. A *lorcha*, that is a vessel with European hulk and Chinese rigging, named the "Arrow," registered at Hongkong, commanded by an Irish officer, and flying the English flag, was boarded, while lying at anchor at Whampoa, by Chinese officials, and the flag was hauled down and twelve of the crew carried off to a Chinese man-of-war as prisoners. Upon hearing of this, Mr. Harry Parkes wrote to Commissioner Yeh, demanding an apology for the insult to the flag and the return of the men to the ship from which they had been taken. This demand was evaded and gave rise to a long controversy. The Chinese claimed that one of the crew was the father of a well-known pirate whose arrest had long been sought, and also denied that the English flag had been flying when the vessel was boarded. Later, it was further stated that the *lorcha* had no right to be flying the English flag, as her license has expired some months before. These excuses were not allowed by the English, because it was distinctly stated in Article 9 of the Supplementary Treaty of Nanking between China and Great Britain, that all Chinese offenders in the service of the British should be claimed through the British authorities, and also because the expiration of the license could not have been known to the Chinese Authorities at the time of the seizure of the Chinese crew.

Commissioner Yeh finally proposed to send back nine of the men, and to keep the other three, claiming that one of the three was a notorious criminal, and that the other two were important witnesses. He paid no attention to the demand for an apology, as he claimed that no insult to the British flag had taken place.

Mr. Harry Parkes refused to receive the nine men and insisted that all should be returned to the vessel from which they had been taken, and that the apology should be made. Commissioner Yeh then consented to the sending back of the twelve men, but not in the manner required; at the same time he demanded that Mr. Parkes should return two of them, but sent no proper officer to assist in conducting the necessary examination of the accused men before the British consul. Mr. Parkes refused to settle the matter in this way, and the English made preparations to resort to force.

The Causes of the War.

The case of the "Arrow" is usually cited as the *casus belli* in the Second War between China and Great Britain, and undoubtedly it was the *immediate* cause of the outbreak of hostilities, but at the same time it may be confidently asserted that even if there had been no incident of this character, this second rupture between the two nations was bound sooner or later to have occurred. The standpoints of the contending parties were so different that a collision was inevitable. The Chinese still looked upon the foreigners as beneath them in civilization, and would not treat with them on terms of equality, and the foreigners considered that the Chinese were resisting demands which they had the right to make of any civilized nation—the right to carry on commerce freely and to have their official representatives treated with respect. On the part of the Chinese, dense ignorance of the civilization of the West may be pleaded, but in many cases it was ignorance that refused to be enlightened.

There were, in addition to ignorance, other causes leading the Chinese to regard with disfavor the increase of foreign intercourse. For instance, there was the coolie traffic of Macao. Chinese coolies were constantly kidnapped and taken to Macao, and thence sent off on the forced contract system to work in Cuba, Peru, and California. In this nefarious traffic, the Portuguese were the greatest offenders. Another open sore was the continuance of the

smuggling of opium into China, although the trade had been declared to be illegal; and it was often carried on by ships of the class to which the "Arrow" belonged, which were protected by taking out licenses in Hongkong, and thus gaining the privilege of flying the English flag.

The Progress of the War.

Sir John Bowring immediately authorized the capture of a native junk by way of reprisal for the insult offered to the British flag, but this act led to no important results. Then Sir Michael Seymour, in command of the British fleet, was ordered to take the Bogue Forts leading to Canton. This was done, and in December of the year 1856 all the fortifications on the Canton River were in the hands of the British, and the city itself was bombarded, a part of the wall seized, and one of the city gates taken. After the yamên of Commissioner Yeh had been shelled and destroyed, Sir Michael Seymour, with Mr. Harry Parkes, entered the city and visited the ruins of the yamên. It was felt by the British that their force was insufficient to hold the city for any length of time, and so after this demonstration it was determined to withdraw and to await the arrival of 5,000 troops which the British Government had been petitioned to send.

The Chinese notwithstanding these reverses still remained defiant, and as soon as the British Admiral left Canton hastened to repair the wall and to prepare for further resistance. Meanwhile a price had been set on the heads of the English by Commissioner Yeh, and in this way the populace became eager for war and were incited to acts of violence.

The factories outside Canton were burnt to the ground, and several Europeans were carried off and put to death.

At Hongkong "more insidious weapons than steel or shot" were used, for at the instigation of some of the Chinese authorities, the head baker of the colony put arsenic in the morning supply of bread in order to poison all the foreigners. The attempt failed,

however, on account of an excessive amount of arsenic having been used.

The fact that the English had withdrawn from Canton naturally led the Chinese to believe that victory rested upon their side, and accordingly helped to inspire them with increased courage.

Reports of Chinese successes were sent to the Emperor Hsien Fêng, which induced him to allow Commissioner Yeh a free hand in disposing of the troublesome foreigners.

The Appointment of Lord Elgin (A.D. 1857).

The British Government, in response to the appeal of Sir Michael Seymour, appointed Lord Elgin as High Commissioner for Great Britain, and transports with 5,000 troops were dispatched to China. Lord Elgin on his way to China received news of the outbreak of the mutiny in India. While at Singapore a letter from Lord Canning, Governor-General of India, was received, entreating him to send to India temporarily the forces intended for the war in China. In response to this urgent appeal Lord Elgin sent out dispatches far and wide, to divert the transports on their way to China, and ordered them to proceed instead to India. These troops were of great service at a critical juncture in India and were replaced by a fresh expedition dispatched from England.

The Naval Encounters of 1857.

Meanwhile a number of minor naval engagements had taken place between the Chinese and the British. The month of May 1857 was marked by two expeditions, the first under Commodore Elliot to Escape Creek, and the next under Admiral Seymour to Fatshan. "The effect of these operations was the entire destruction of the Chinese fleet of war-junks in the Canton waters."

The Attack on Canton.

The French Government, induced partly by the desire to seek reparation for the massacre of a French missionary in the West of Kuangsi, and partly by the spirit of Imperial aggrandizement which had manifested itself under the rule of the Emperor Napoleon III, had decided to join with the British in hostilities

against China, and Baron Gros was sent out at the head of a French force to act in concert with Lord Elgin.

When the forces of both nations had arrived, an advance was made on Canton. Lord Elgin, after prolonged negotiations with Commissioner Yeh, finally issued an ultimatum on Christmas Day 1857, demanding the evacuation of Canton in forty-eight hours by the Tartar and Chinese garrisons, and threatening to attack the city if the demand were refused. No answer having been returned, the city was assaulted and taken after a brief struggle, and the walls were occupied. A search was made in the city for Commissioner Yeh, and he was finally captured in the act of making his escape from one of the yamêns. The commanders of the allies then decided to send him as an exile to Calcutta, as they believed there could be no peace while he was free to influence the minds of his countrymen. Yeh up to the time of his death resided in a villa in the suburbs of Calcutta.

After the city had been taken, a provisional government was established consisting of the Chinese Governor Pikwei, Mr. Harry Parkes, Colonel Holloway, and a French naval officer named Martineau. They ruled the city for three years, and during that time order was maintained and the people enjoyed security of life and property.

The Expedition to the North (A.D. 1858).

In the meantime Lord Elgin had addressed a letter to the chief Secretary of State in Peking proposing that a Chinese Plenipotentiary should be sent to Shanghai to meet with the foreign Plenipotentiaries for the purpose of discussing terms of peace. The answer, which was addressed not to Lord Elgin but to the Viceroy of the Two Kiang Provinces, rejected the proposal and appointed the new Viceroy of the Two Kuang Provinces as peace negotiator.

Lord Elgin finding himself foiled in his attempt to enter into direct negotiations with the government at the Capital, determined to carry the war to the North, and the British and French fleets

sailed to the mouth of the Peiho. Upon arriving there, the Taku Forts were taken after a sharp conflict, and the way was thrown open to Tientsin. Lord Elgin and Baron Gros were followed by the American and Russian Ministers, bent upon making treaties for their respective countries.

The Treaty of Tientsin (June 26th, 1858).

The Chinese now felt obliged to appoint peace commissioners, and Kweiliang and Hwashana were sent from the Court to confer with the invaders. They adopted a conciliatory attitude, and after some dispute as to whether they had the proper credentials to permit of their acting on behalf of the Emperor, negotiations were begun. Ki-ying, who had taken so prominent a part in the concluding of the Treaty of Nanking, was also sent from the Court at Peking. The Government had entrusted to him the difficult task of inducing the foreign forces to retire from the neighborhood of the Capital. As he failed in accomplishing this object, he fell into disgrace with his Imperial Master, and was condemned to death. In return for his past services, the sentence was mitigated to the extent that he was allowed to commit suicide in place of being executed. Finally the Treaty of Tientsin was signed on June 26th, 1858. It contained fifty-six articles, the most important of which are the following :—

(1.)—The British Government was to have the right to appoint a resident Minister at the Court of Peking.

(2.)—In addition to the five Ports already opened to foreign trade, Newchwang, Chefoo, Formosa, Swatow and Kiungchow, in the Island of Hainan, were to become Treaty Ports, and British ships were to be allowed to trade on the Yangtze River.

(3.)—Permission was to be granted to foreigners to travel with passports signed by their consuls in the interior of the country.

(4.)—The Christian Religion was to be tolerated.

(5.)—The tariff fixed by the Treaty of Nanking was to be revised. British subjects were to have the option of clearing their

goods of all transit duties by the payment of a single charge, to be calculated as nearly as possible at the rate of $2\frac{1}{2}$ per cent *ad valorem*.

(6.)—The Chinese were to pay the sum of 2,000,000 taels for the losses at Canton, and an equal sum for the expenses of the war.

The revision of the tariff took place at Shanghai and was signed on November 8th, 1858. One important feature of it was the legalization of the opium trade.

The most important article of the Treaty was undoubtedly the one granting the right of the British Government to appoint a minister to reside at the Capital, but this was the very one which was not put into operation. The Chinese authorities represented to Lord Elgin that an entry into Peking at that time by foreigners would be most inexpedient and would probably result in serious riots. Lord Elgin finally consented to ask his government to waive for the time being the right of the residence of the British Ambassador in Peking, and received as a *quid pro quo* the right to cruise with some of his fleet up the Yangtze as far as Hankow.

Lord Elgin's return to the South.

After a successful visit to Hankow, Wuchang, and Hanyang, Lord Elgin returned to the South. As there was every indication that the new treaty would not be observed by the people of Canton, and as frequent attacks were made by the Chinese braves on the forces of the Allies, a series of expeditions were undertaken in the neighborhood of Canton for the sake of putting down the disturbances. At this time the West River was explored, and quiet was restored in Canton.

The Attempt to exchange the Ratifications of the Treaty (A.D. 1859).

In the following year it was necessary for the British Government to send an Ambassador to Peking for the purpose of exchanging the ratifications of the Treaty. Mr. Frederick Bruce (afterwards Sir Frederick Bruce) Lord Elgin's brother, who had acted in the capacity of secretary in the expedition of 1858, was appointed for this purpose, and sailed from England with Queen

Victoria's ratification, and his letters of credence as first British Minister to China. Upon his arrival at Shanghai he was met by Kweiliang and Hwashana, who strove to dissuade him, and the French, American, and Russian Ministers who had joined him, from proceeding to Peking, representing that the ratifications could be exchanged at Shanghai just as well as at the Capital. At this time the Hon. J. E. Ward had been appointed as United States Minister. The foreign Ministers all refused to accede to this request, and based their refusal on the grounds that the original Treaty called for the exchange of the ratifications at the Capital.

Accordingly the British fleet determined to proceed to Tientsin. Upon arrival there it was discovered that the Taku Forts had been strongly fortified, and that the mouth of the Peiho had been blocked by barriers consisting of large stakes bound together with heavy chains.

A proposal was made by the Chinese authorities both to Mr. Ward, the U.S. Minister, and to Admiral Hope, in command of the British fleet, that the Ambassadors should land at Pehtang, ten miles up the coast, and that from that place a Chinese force should escort them overland to Peking. The foreign Ministers refused to comply with this suggestion on the ground that in this way they would be yielding their right to make a peaceful expedition to the Capital by the usual route, and would put their countries in the position of suppliants of China and not of those dealing with her on equal terms. It is to be remembered that the route proposed by the Chinese was the time-honored road by which the tribute bearers from Annam, Loochoo, and other tributaries of China, travelled.

Defeat of the British and French at Taku.

During the night of June 23rd, one of the booms was blown up by the British, and on the following morning Admiral Hope attempted to force the passage with thirteen vessels. The forts immediately opened fire, with the result that two of the British gunboats were sunk, and many men and officers wounded. Then

a detachment of marines and sappers was landed to attempt the capture of the forts, but as the men got quagmired in the mud, and were exposed to a withering fire from the forts, they were repulsed and forced to retire. It was during the engagement off the Taku forts that Captain Tatnall, the commander of the American ship, though nominally occupying a position of neutrality in the conflict, commanded his men to help tow some boat loads of British marines to the rescue of the hard pressed British Admiral. He gave as his excuse for this breach of the laws of neutrality, that "blood is thicker than water."

Ward's visit to Peking.

After the engagement, Mr. Ward, the U.S. Minister, proceeded to Pehtang, and was sent forward with a Chinese escort to Peking. When he arrived outside the walls of the Capital, the old discussion in regard to the "kow-tow" was revived. As no satisfactory arrangements could be made, Mr. Ward finally left without being admitted to the presence of the Emperor, and the ratifications of the American Treaty were exchanged at Pehtang.

The Second Battle at the Mouth of the Peiho (A.D. 1860).

The British and French were not long in retaliating for their repulse at Taku. A formidable expedition was equipped both by Great Britain and France, and Lord Elgin and Baron Gros were reappointed as Plenipotentiaries.

The British contingent consisted of 13,000 men, principally Indian troops, and were commanded by Sir Hope Grant. The French had 7,000 men under the command of General Montauban. The naval forces were commanded respectively by Vice-Admiral Sir James Hope and Admiral Page.

The British fleet assembled at Talienwan, and the French at Chefoo. At first there was considerable discussion between the Allies as to the plan of attack to be adopted, but it was finally decided to take Pehtang first and then assault the Taku Forts from the rear. These tactics disconcerted the Chinese a good deal as they had not expected an attack from this quarter.

Pehtang was taken without much difficulty, and then the Allies marched on to Tangku. The country had been flooded and entrenchments thrown up to protect the rear of the forts. The Chinese cavalry resisted the advance of the enemy very bravely, but they were no match for the Sikh Lancers. The General Sankolinsin, who some years before had opposed the forces of the Taiping Rebels so successfully in their attack on Tientsin, was in command of the Chinese forces, and his presence did much to inspire them with hopes of victory.

But Tangku was taken by the Allies and then preparations were made for the assault on the Taku Forts. At this time Hang-fu, the Viceroy of Chihli, attempted to enter into negotiations with Lord Elgin, but the latter would come to no terms until reparation had been made by the Chinese for the previous attack on the allied fleet off Taku, the letter and the spirit of the Treaty of Tientsin fulfilled, and an indemnity promised for the cost of the expedition. As no terms could be reached, the attack on the forts was begun. A vigorous defence was made by the Chinese, who stood to their guns most manfully, even after a terrible explosion had taken place in one of the forts. A native corps of Cantonese coolies helped the Allies in the work of planting the scaling ladders on the walls of the forts, and seemed to feel no scruples in assisting the foreigners against their own countrymen. After one of the forts on the Northern bank of the river had been taken, the other Northern fort hoisted the white flag, and the three forts on the Southern bank of the river soon followed its example. This was on August 21st, 1860.

When the forts had been captured, the way to Tientsin lay open, and the obstructions having been removed, the fleet advanced up the river.

At this stage of the proceedings Kweiliang was commissioned by the Chinese Government to make peace in conjunction with the Viceroy Hang-fu.

Lord Elgin demanded three things (1) an apology for the previous attack on the allied fleet, (2) the ratification and execution of the Tientsin Treaty, and (3) an indemnity for the expenses of the naval and military expeditions. The French made similar demands.

As the Chinese Commissioners did not really possess plenipotentiary powers and did not dare to comply with all these demands, the allied force began its march on Peking.

The Advance on Peking.

When the expedition had arrived half-way to the Capital, a letter from Tsai, Prince of I, was received proposing peace, but Lord Elgin refused to treat until he had reached Tungchou. Mr. Wade and Mr. Harry Parkes were sent in advance to Tungchou to negotiate a preliminary convention with the Chinese Commissioners of peace. They held a conference with Prince Tsai, and it was arranged that the Allies should advance to Chang-kia-wan, some five miles from Tungchou, and remain there while the foreign Ambassadors proceeded to Peking with a small force. Mr. Parkes returned from Tungchou to the army and reported these arrangements to his superiors, and then in company with another young Englishman named Loch, and several other officers, set out for Tungchou again to make final arrangements.

Capture of Parkes and Loch.

After arriving at Tungchou the second time they perceived a change in the tone of Prince Tsai, who, in the conference held with Parkes, opposed very strenuously the desire of Lord Elgin to present an autograph letter from Queen Victoria to the Emperor at the Capital. While returning to the army, Parkes and Loch discovered that the Chinese had placed an ambuscade of 80,000 men around the proposed camping ground of the Allies at Chang-kia-wan. Parkes immediately sent Loch to report the matter to Sir Hope Grant, and to warn him of his danger, while he himself returned to Tungchou to seek another interview with Prince Tsai, and to demand an explanation of the presence of this

large body of Chinese troops. Loeh after delivering his message went to rejoin Parkes at Tungchou with a small escort.

When they tried to make their way back to the British army, they were taken prisoners. They were treated with great indignity, and upon demanding to see Prince Tsai, were sent bound to Tungchou, and thence forwarded to Peking, where at first they were confined with the lowest criminals in the prison of the Board of Punishments. Altogether, twenty-three men belonging to the British army, and thirteen belonging to the French army, fell into the hands of the Chinese.

Battles of Chang-kia-wan and Palichiao.

In the meantime a battle had been fought at Chang-kia-wan between the Chinese and the Allies. The Chinese evidently had determined to make one more bold stand before yielding to the demands of the foreigners. In the engagement the Tartar cavalry behaved with much courage, but were finally put to flight by the Sikhs.

Sankolinsin rallied his retreating troops at a place called Palichiao, and a second unsuccessful engagement was fought. The French General, who acted with conspicuous bravery on this occasion and through whose efforts the Allies won the victory was afterwards known by his countrymen as the Comte de Palichiao.

Flight of the Emperor and Negotiations with Prince Kung.

While the Allies were marching on Peking the Emperor fled to Jehol, and Prince Kung, his brother, was left to arrange terms with the enemy.

When Prince Kung tried to open negotiations the Allies refused to treat, laying down as an absolute condition that the foreign prisoners must be returned before there could be any talk of peace.

The French force advanced on the Yuan-ming-yuan Palace, and took possession of it, Prince Kung fleeing for safety. The

Palace was then sacked and looted of its valuable curiosities by both French and British troops. Finally, Prince Kung consented to the return of the prisoners. Parkes and Loch were set free, and eight cavalymen and one French officer, all who survived the tortures suffered in prison, were released. By way of vengeance for the deaths of the other captured prisoners, Lord Elgin gave orders for the burning of the Summer Palace, and this beautiful group of buildings was ruthlessly committed to the flames.

Treaty of Peking, October 22nd 1860.

Although the Court at Jehol was still desirous of continuing the struggle, Prince Kung realized the futility of such a course, and entered into negotiations for peace with Lord Elgin and Baron Gros. A new Treaty was drawn up and signed in the Hall of Ceremonies on October 22nd, 1860, and the Treaty of Tientsin was ratified. The new British Convention demanded (1) a payment of 8,000,000 taels indemnity, (2) that permission should be given to Chinese subjects to emigrate at will as contract laborers or otherwise, (3) that Kowloon should be ceded to the British Government and become a part of Hongkong, and (4) that Tientsin should be opened as a treaty port. The French convention contained an extra article to the effect that an indemnity should be paid for all churches, schools, cemeteries, lands, and buildings previously owned by persecuted native Christians, and that the money should be paid to the French representative at Peking for transmission to the Christians at the localities concerned. The fulfillment of this article became in the future a great cause of irritation to the Chinese, especially as much of the property in question had long ago passed into the hands of those who had acquired it by purchase. In the Chinese draft of the French Treaty another clause was surreptitiously introduced, which granted to the missionaries the right to buy land, erect buildings, and to reside in the interior. This clause is not found in the French version of the Treaty, the one which was to be regarded as the authoritative version, but although it was illegal yet it was often

appealed to as granting special privileges to the missionaries, and became the basis for further demands. It was never distinctly repudiated by the Chinese authorities. Owing to the approach of winter the allied force after leaving a garrison at Tientsin and the Taku Forts departed for Shanghai.

The Coup d'état of Prince Kung.

Prince Kung did all in his power to persuade the Emperor Hsien Fêng to return to Peking, but in this he was unsuccessful. Shortly afterward, the health of the Emperor failed, and his eldest son, known from the title of his reign as T'ung Chih, a child of four years, was appointed as heir-apparent. After the death of Hsien Fêng, the Court returned to the Capital. This was a critical moment for Prince Kung, for everything depended upon whether the anti-foreign party of the Court or Prince Kung's party should obtain the control of the Government. Prince Kung managed to come to an arrangement with the two Empresses-Dowager, Tsi-an, the wife of Hsien Fêng, and Tsi Tshi, the mother of T'ung Chih, and by a *coup d'état* arrested and put to death the leaders of the anti-foreign party, among whom was Prince Tsai. Prince Kung and the Empresses-Dowager then virtually ruled the Empire.

The Establishment of the Tsung-li Yamên.

The Hon. Frederick Bruce was left as British Minister at Peking, and M. Bourboulon as French Minister, but owing to want of suitable quarters they did not actually take up their residence in the Capital until the spring of the following year (1861).

In order to facilitate communications with Foreign countries, by Imperial decree a department of Foreign affairs, the Tsung-li Yamên, was at this time created by the Chinese Government. The three original members were Prince Kung, Kweiliang, and Wênsiang.

CHAPTER XXI.

THE SECOND STAGE OF THE T'AIPIING REBELLION
(A.D. 1862-1864).**The Campaigns of Chung Wang.**

We must now return to the narrative of the Taiping Rebellion. As we have already stated, at the outbreak of hostilities between the Chinese and the Allied forces, the territory held by the Taipings had been reduced to the narrow strip of country on the Yangtze between Nanking and An-Ch'ing.

As the war had the effect of withdrawing many of the Imperial troops to the North, the rebels availed themselves of the opportunity to extend their sphere of operations.

Although Tien Wang had given himself up to a life of debauchery in Nanking, his able general Chung Wang, "Faithful Prince," by his skilful military tactics continued to gain many important victories. He cut his way out from Nanking through the lines of the Imperialist army, then under the command of Tsêng Kuo-fan, and having collected a large force at Wuhu, captured the important city of Huichou in the Southern part of the Province of Anhui. Next he took Hangehou, and then laid siege to Soochou. He was recalled to Nanking by Tien Wang to operate against the Imperial forces surrounding the city, and succeeded in defeating them with great loss, 5,000 of their best troops being slain in the battle. After this, Chung Wang returned to Soochou, and having routed at some little distance to the North of the city the Imperialist forces under the command of Chang Kuo-liang, Tsêng Kuo-fan's most efficient general, he advanced along the Grand Canal and captured Wusieh.

The Rebels gain possession of the Peninsula formed by the Yangtze and the Hangchow Bay.

When the commanders of the Allies had collected their forces at Shanghai, previous to their expedition to the North, Ho, the Viceroy of the Two Kiang Provinces, besought their help against the rebels, but naturally at that time his request had been refused, although it was agreed that a small force should be left to assist in the defense of Shanghai.

In a very short space of time, Soochou, Tsing-pu, and T'ai-ts'ang fell into the hands of Chung Wang, and with the exception of Shanghai almost the whole of the peninsula formed by the Yangtze River and the Hangchow Bay was occupied by the rebels.

Employment of Foreigners to help suppress the Rebellion.

The Chinese in Shanghai formed a patriotic association to resist the rebels, and at the suggestion of Li Hung-chang, who had become Governor of Kiangsu, engaged the services of two Americans, Ward and Burgevine, to organize a force of Europeans and Manilamen to fight the rebels. A company numbering about 200 men, consisting of sailors who had deserted their ships, adventurers, etc., was collected, and with this motley crew Ward made an attack on Sungkiang. In his first attempt he was unsuccessful, but afterward, with the assistance of the Imperialist forces, he succeeded in gaining possession of the city. Next he attempted to take Tsingpu, but here he suffered defeat, owing to the fact that his forces were attacked in the rear by the army of Chung Wang. During the engagement he himself was severely wounded. In August of 1860, Chung Wang advanced on Shanghai, but the European troops in garrison mounted the walls of the native city and repulsed the attack with a withering fire from their guns. The rebels were forced to retire, but in their retreat devastated the country for many miles round about.

Admiral Hope's visit to Nanking.

When the Allied Forces, after the conclusion of the Treaty of Peking, returned from the North, Admiral Hope went up to

Nanking to pay a visit to Tien Wang, and entered into an arrangement with him by which the safety of Shanghai was assured from attacks by the rebels on condition that the English and other foreigners remained neutral, and gave no assistance to the Imperialists.

Organization of the "Ever Victorious Army."

In the meantime Ward had been preparing to make a second attack on Tsingpu, but he was arrested by the foreign authorities, who feared that the continuance of his operations would disturb the concordat lately made with the rebel chief. Ward claimed that he was a citizen of China, and was accordingly released. Not being permitted to employ foreigners, he immediately proceeded to organize a new force composed of Chinese troops commanded by foreign officers. This force was the nucleus of what was afterward known as "the Ever Victorious Army."

The Allied Forces assume the offensive against the Rebels.

After Ningpo fell into the hands of the rebels and another attempt on Shanghai had been threatened, the British commanders realized that no faith could be placed in the rebel chief's promises, and that the policy of neutrality had been a mistake. Admiral Hope paid a second visit to Nanking, and returned to Shanghai strongly convinced that the wiser course was to take the side of the Imperialists, and that only in this way could the safety of Shanghai be secured.

Ward had made his headquarters at Sungkiang, and sallying out thence had won many victories over the rebels with his newly organized force. The British and French Admirals now agreed to act in concert with him and to make an attempt to clear the country of rebels within a thirty mile radius around Shanghai.

By the close of 1862 this had been accomplished, but during the campaign Ward had been killed in an attack on the town of Tseki. Gordon, who subsequently succeeded him, eulogized him in the following terms, "He was a brave, clear-headed man, much

liked by the Chinese mandarins, and a very fit man for the command of the force he had raised."

The Appointment of Major Gordon.

After Ward's death, Burgevine succeeded to the command of the "Ever Victorious Army," but soon got into difficulties with the Chinese officials. He was haughty and overbearing in manner, and was not trusted by Li Hung-chang. In order to remove him from the Province of Kiangsu, Li requested him to lead his troops to Nanking, to assist the Imperialist forces in the siege of that city. This Burgevine positively refused to do, unless the arrears in the wages of his troops should first be paid. This demand led to a serious altercation between Burgevine and the heads of the patriotic association in Shanghai, resulting finally in Burgevine's being dismissed from the Chinese service.

For a short time the forces raised by Ward were under the command of Captain Holland, a British officer. Under him, however, they were not very successful, and were repulsed by the rebels at T'ai-ts'ang.

The command was then offered to Captain Gordon, who accepted it with the permission of the British Government.

Gordon's Campaign.

When Gordon took command of the "Ever Victorious Army" it had already been in the field two years and the men were veterans in warfare. He, however, infused new life into the corps. He divided it into five regiments of infantry and one of artillery, each having about 600 men. The officers were foreigners of various nationalities, and the non-commissioned officers were Chinese.

The thirty mile radius having been secured, it was now possible to carry the war into the regions beyond. Gordon's object was to take Soochou, and as a first step towards this he determined to attack K'un-shan.

While advancing on K'un-shan a message came from Li Hung-chang urging him to proceed to T'ai-ts'ang to avenge the

death of Li's brother and his Hunanese braves. These troops, who had come from An-ch'ing after that city had been retaken by the Imperialists, had been decoyed into the city of T'ai-ts'ang and ruthlessly massacred. The rebels had used the following ruse. A number of them shaved their heads, and pretending to go over to the Imperialist side, offered to lead some of the attacking force into the city and thus enable them to secure possession of it. No sooner had the Imperialists been enticed within the gates, however, than the rebels turned upon them and slaughtered every man.

After severe fighting, Gordon succeeded in capturing T'ai-ts'ang. Then, owing to the fact that his soldiers were heavily burdened with loot, he found it necessary to return to his headquarters at Sungkiang before making an attack on K'un-shan.

At K'un-shan a mutiny occurred because Gordon appointed an English officer in charge of the commissariat, and many of the soldiers refused to march to K'un-shan. Gordon announced that he would march on the following day with or without the mutineers, and that those who did not answer to their names at the end of the first half day's march would be dismissed. This display of firmness caused the mutineers to fall into line.

On arriving at K'un-shan he acted in concert with General Ching, who had been holding the enemy and watching them. Gordon determined to attack the West and General Ching the East Gate. By attacking on the West, the enemy's line of retreat to Soochou was effectually cut off. In the assault on the city, much help was rendered by the "Hyson," a light draft steamer admirably fitted for service on the canals of the Kiangsu Province.

After K'un-shan had fallen, Gordon decided to make it his headquarters. This change was not, however, popular with the Chinese troops, who were reluctant to leave Sungkiang, and so a second mutiny broke out in the ranks. Gordon commanded the ringleaders to be shot, and thus order was quickly restored.

The Attack on Soochou.

K'un-shan, the key to Soochou, having been taken, the next move was an advance on that city.

At this time Gordon meditated resigning his command. Some disagreement with Li Hung-chang, and the fact that the pay of his troops was in arrears, inclined him to take this step. He returned to Shanghai to carry out this purpose, but on arriving there he heard that Burgevine had gone over to the side of the rebels, and this news decided him to continue in his command. He immediately rode back to K'un-shan, arriving on the evening of the day he had left for Shanghai.

The advance on Soochou began at once. Upon his arrival at the city, Burgevine, who had joined the rebel forces there, attempted to enter into negotiations with him, and proposed that Gordon and himself should take Soochou and then advance on Peking, overthrow the Dynasty, and establish an Empire for themselves. Gordon, a man of high honor, indignantly rejected these proposals.

As the T'aipings greatly outnumbered the Imperialists, the capture of Soochou was a difficult undertaking. Chung Wang had also come from Nanking to Soochou to give his support to the rebels, and his presence was said to be always equal to 5,000 men. After a long siege and a continuous bombardment, a party within the city showed signs of readiness to surrender, but Mu Wang, one of the rebel leaders, was bitterly opposed to this policy. This caused dissension among those within the city and resulted in open strife. In the fighting between the two factions of the rebels, Mu Wang was assassinated. Finally, the other Wangs, or rebel chiefs, consented to capitulate, but did so on the understanding that their own lives were to be spared. Gordon promised them protection, and Li Hung-chang assented.

After the city had surrendered, these Wangs were invited to a meeting with Li Hung-chang, when they were treacherously seized and decapitated. In consequence of this breach of faith on

the part of his associate, Gordon resigned his command, and refused to receive a gift of 10,000 taels sent to him by Imperial order. Although this act of treachery on the part of Li Hung-chang was morally indefensible, yet, as a stroke of policy it was probably wise, for as long as the Wangs lived they would have continued to foment rebellion and there could have been little hope of peace in Kiangsu Province. After a time Gordon consented to resume his command. He did so because he feared that unless the advantages already gained were promptly followed up, the war might be indefinitely prolonged. An advance was made on the city of Ch'ang-chou, and after the fall of that place the Kiangsu peninsula was entirely restored to the hands of the Imperialists.

The Fall of Nanking.

The last stronghold of the rebels, the city of Nanking, was then closely invested by the Imperialist forces. The rebels being hard pressed for food, were obliged to send out their women and children, Tseng Kuo-fan having promised to spare their lives. Greatly to his credit, this promise was well observed.

A part of the city wall having been blown up by the explosion of a mine, the Imperialists forced an entrance through the breach into the city. As the city fell, Tien Wang ended his life by taking poison. Chung Wang and the young son of Tien Wang tried to make their escape, but were captured in their flight and brought back to the city. The son of Tien Wang was executed at once, but Chung Wang was allowed time to finish the memoirs he was writing and was then sent to the execution ground.

Gordon said of the latter that he was "the bravest, most talented, and enterprising leader the rebels had. He was the only rebel chief whose death was to be regretted; the others, his followers, were a ruthless set of bandit chiefs."

With the fall of Nanking, the great rebellion came to an end. During its progress, over twenty millions of lives had been sacrificed, and many of the fairest Provinces of the Empire

devastated. To this day the ruins found in the cities occupied by the rebels testify to their ruthless vandalism.

The "Ever Victorious Army" was at once disbanded, for Li Hung-chang fearing lest it might become too powerful, declined to take the advice of Gordon and make it the nucleus of a regular standing army.

The Dispute over the Flotilla of Boats.

During the course of the rebellion, Prince Kung had commissioned Mr. H. N. Lay, an Englishman, who had been appointed Inspector of the Imperial Customs, to purchase some small gunboats in England to serve as the beginning of a Chinese navy of foreign built vessels. These ships were built in England and brought out to China by Captain Shererd Osborn of the British Navy. When the fleet of eight vessels arrived, a dispute arose between Prince Kung and Mr. Lay as to whether the vessels were to be under the control of the central government in Peking or of the Provincial authorities. Mr. Lay insisted that Captain Osborn should receive orders from Peking alone, through himself, and also resented the appointment of a Chinese Naval Officer of equal rank with Captain Osborn to be in joint command of the fleet. The Chinese naturally insisted that they should decide how the fleet purchased by them was to be commanded, and refused to take over the vessels on any other conditions. The consequences of this altercation was that the fleet remained idle during the rebellion, the time when it would have been of the greatest use.

It was finally agreed to send the fleet back to England to be disposed of, and Mr. Lay was dismissed from his position as Inspector General of Customs. In this post he was succeeded by Mr. (afterward Sir) Robert Hart.

CHAPTER XXII.

IMPORTANT EVENTS SUCCEEDING THE SUPPRESSION
OF THE REBELLION (A.D. 1867-1882).**Other Rebellions in the Reign of T'ung Chih.**

In 1867, an Imperial army was sent into Yünnan to put down a formidable rebellion. This was an attempt on the part of the Mohammedan population to set up a government of their own. They were incited to take this step by the unjust treatment received at the hands of the Chinese officials, and in order to resist a plot which they claimed was on foot to put to death all the followers of the Prophet.

The rebels seized the cities of Ta-li-fu and Yün-nan-fu, and their leader took the title of Sultan Suleiman, and sent a mission to England to seek from the British Government recognition of himself as an independent sovereign.

The rebellion was finally suppressed, Ta-li-fu being taken and the garrison ruthlessly massacred.

Shortly afterward a serious rebellion occurred in Shensi and Kansuh, owing to an attempt on the part of the Chinese to slaughter all the Mohammedan population in these Provinces. The rebellion spread until the restless tribes in Central Asia became involved, and a chief named Buzurg Khan set up his standard in Kashgaria. Buzurg proving incapable of controlling the movement, Yakoob Beg, his lieutenant, assumed the command.

Owing to the disturbance spreading into Russian territory, the Russians sent a force to occupy the valley of Ili, and took the opportunity in 1871 of establishing a government in the Chinese city of Kuldja.

Shensi and Kansuh were finally pacified by the Chinese General Tso Tsung-t'ang, but the restoration of Chinese rule in Kashgaria did not take place until a later date.

Mr. Burlinghame's Mission.

In 1867, the Chinese Government sent its first embassy to foreign countries. It consisted of three envoys, two Chinese and one foreigner, the Hon. Anson Burlinghame, who had been Minister of the United States to China. The Embassy proceeded first to the United States, and thence to Great Britain and the Continent. Mr. Burlinghame's aim was to present China in a more favorable light to Western countries, and to induce them to treat her with greater leniency. He spoke of the prospects of great reforms about to take place in the Empire in the immediate future, and thus unintentionally gave a wrong impression as to the desire of the Chinese people for the adoption of progressive measures. His mission was brought to an unhappy end by his death in St. Petersburg in 1870.

Even while the mission was in progress, serious anti-foreign riots took place in Yangchow and in Formosa against foreign missionaries and merchants, demonstrating that the feeling of the Chinese people toward foreigners had not materially altered.

The Tientsin Massacre.

In June 1870 there occurred in Tientsin an anti-foreign riot of larger dimensions than any that had thus far taken place. The French Roman Catholics had become very unpopular in China owing to their enforcement of the article in the Treaty of Peking in regard to privileges to be given to the Christian Church, and especially of the clause as to the payment of indemnities for property destroyed or confiscated in the past. The minds of the people had also been much inflamed by the publication and circulation of a book entitled "Death Blow to Corrupt Doctrines," which called for the extermination of the Christian Religion.

The immediate cause of the outbreak was the spread of stories in regard to the Roman Catholic Orphanage. It was rumored

that the Sisters of Charity were in the habit of kidnapping children, and of taking out their hearts and eyes for the purpose of making medicine. In order to disprove these reports a committee consisting of five of the Chinese Gentry was permitted to examine the premises of the Orphanage, but the French Consul, who happened to be present at the time, resented this investigation, and with much rudeness drove the committee of inquiry into the streets. This roused the fury of the mob, which had assembled outside the Orphanage, to a high pitch of excitement, and an attack was made on the French Consulate. The French Consul hastened to the Yamên of Ch'ung-hou, the Superintendent of Foreign Trade, to ask for assistance. The Superintendent asserted that he was powerless to render any aid, inasmuch as he had no authority over the mandarins or the military forces in Tientsin, who were all under the control of the Viceroy of the Province, Tseng Kuo-fan, then resident in P'ao-ting Fu. Although Ch'ung-hou advised the French Consul to remain at the Yamên until the storm had blown over, that official was unwilling to be guided by him, and went out into the streets to return to the Orphanage. On the way, he was set upon by the crowd and beaten to death. Then followed the massacre of the Sisters of Charity and the burning of the Orphanage and the French Cathedral. Altogether some twenty foreigners were killed, along with a great number of their native assistants.

The Foreign Ministers demanded the punishment of the officials who had made no attempt to quell the mob. After prolonged negotiations it was agreed that the Prefect of Tientsin and the District Magistrate should be banished, and that some of those supposed to be the ringleaders of the riot should be decapitated. The sum of 400,000 taels was given as compensation money, and Ch'ung-hou was sent on a mission to France to make apologies to the French Government. After the settlement, the Chinese Government made a proposal to curtail missionary privileges. This was directed principally against the Roman

Catholic practice of separating themselves and their converts from the jurisdiction of the local officials, and against the reclamation of alleged sites of ancient churches. These proposals were, however, rejected, and the Chinese grievance against the Roman Catholic Church remained unhealed.

The First Imperial Audience.

On October 16th, 1872, the Emperor T'ung Chih was married with great ceremony, and as he now assumed the reins of Government and the regency of the Empress-mother came to an end, the question of holding an audience of the Foreign Ministers was once more mooted. The Chinese yielded the privilege, but managed to arrange matters so that the audience was held in the hall for receiving tributary nations, the "Pavilion of Purple Light." The audience was held on June 29th, 1873. The actual reception of the Foreign Ministers by the Emperor himself seemed at the time to be a great step in advance, and many sanguine expectations were entertained as to the better understanding that was about to arise between China and the West. These, however, were not destined to be realized in the immediate future.

Closing Events of the Reign of T'ung Chih.

The last years of the reign of T'ung Chih were, as we have seen, full of trouble. There was much disorder throughout the country, and great misery was caused by a famine in Shensi and Kansuh, and by the overflow of the Yellow River.

A war cloud arose on the horizon in 1868 owing to a difficulty with Japan caused by the Chinese putting to death some Loochoo sailors who had been shipwrecked off the coast of Formosa.

At first, the Chinese refused compensation to the Japanese Government for this act of violence, on the ground that the Loochoos were the vassals of China, but after the Japanese had landed a force in Formosa and had threatened to begin hostilities, an amicable arrangement was entered into between the two governments, the Chinese agreeing to pay 500,000 taels indemnity.

On account of the Chinese yielding in this dispute, the Japanese were enabled a little later to make a bold claim for the possession of the Loochoo Islands, and against this claim China, having already waived her rights once, was unable to make any effective resistance.

The Death of T'ung Chih.

Tung Chih died on January 12th, 1875, and a serious question arose as to who should be his successor. The son of Prince Kung should naturally have succeeded, as T'ung Chih had died without leaving any son. There were, however, two difficulties in the way of this arrangement. First, if the son of Prince Kung assumed the Imperial dignity, it would be necessary for the father to retire from office, for according to Chinese custom no father can serve under his own son, and second, as the son of Prince Kung was of age the Empress-mother of T'ung Chih could no longer act as the power behind the throne, a position which she had continued to hold even after her nominal retirement from the regency.

The Succession of Kuang Hsü (A.D. 1875).

By means of a *coup d'état* on the part of T'ung Chih's mother, the infant son of Prince Ch'un, who was the youngest brother of Hsien Fêng, was conveyed into the Palace and proclaimed Emperor. The mother of this child was own sister to T'ung Chih's mother, and thus the latter by enthroning her nephew managed to obtain another long lease of power. The new Emperor was placed on the throne as the adopted son of T'ung Chih, with the Dynastic title of Kuang Hsü.

The wife of T'ung Chih, A-lu-tê, was pregnant at the time of her husband's death, but died without giving birth to her child. From that time to this, the Empress Dowager has virtually ruled over the Empire. In a short time Prince Kung was deposed from all his offices, and Li Hung-chang came into prominence as the chief adviser of the Government.

The Murder of Mr. Margary.

After the conquest of Burmah by the British, and the conclusion of the treaty with the King of Burmah in 1862, there was a desire on the part of the English to penetrate the mountainous country dividing Burmah from China, and to open up a trade route into Yünnan. An expedition was sent out under Colonel Sladen, which penetrated as far as Bhamo, but then was forced to turn back. In 1874, the Indian Government, acting under instructions from the British Home Government, dispatched an expedition under Colonel Browne to proceed into Yünnan by way of Bhamo, and it was arranged that at the same time, Mr. A. R. Margary, of H.B.M.'s Consular Service, should set out and travel overland through China and meet the expedition at Bhamo. Then he was to act as interpreter and conduct it through Yünnan and overland to Hankow. Mr. Margary accomplished his journey successfully, and met Colonel Browne at the appointed rendezvous. Hearing that there was to be armed opposition made to the attempt to cross the mountains, Margary volunteered to go on in advance to discover whether these reports had any foundation. At Manwyne, however, the first city within Chinese territory, he was treacherously assassinated, and Colonel Browne's expedition was attacked and driven back by bands of armed natives.

Attempts to Investigate the Murder.

Sir Thomas Wade, the British Minister at Peking, took up the case and made strenuous efforts to discover upon whom the guilt of the crime rested. The British wished to hold Ts'en Yu-ying, the Governor of Yünnan, responsible, but the Chinese Government shielded him, and attributed the crime to the natives of the Province, who, they claimed, were stirred up to commit the murder by their unwillingness to grant a trade route for foreign commerce through their territory.

Although a commission consisting of three Chinese and three British officials was sent to Yünnan to investigate the matter on

the spot, it was never really cleared up, and remains a mystery to this day.

After prolonged negotiations with the Tsung-li Yamên, Sir Thomas Wade at last determined to leave Peking and proceed to Shanghai where he could be in direct telegraphic communication with his Home Government, and advise it to use forcible measures to bring about a settlement of the question. This step led the Chinese, for the sake of avoiding a possible war, to consent to come to an arrangement satisfactory to both parties, and accordingly Li Hung-chang was appointed Commissioner to confer with Sir Thomas Wade at Chefoo. The result of this conference was the Chefoo Convention.

The Chefoo Convention (A.D. 1875).

The principal articles of the agreement were as follows:—

(1.)—A compensation of 200,000 taels was to be paid for the murder of Mr. Margary and the other officers, and for the expenses to which the British had been put on account of the Yünnan case.

(2.)—Proclamations were to be posted throughout the Empire enjoining that Englishmen were everywhere to be protected.

(3.)—An Embassy was to be dispatched to London to express regret for the deplorable incident.

(4.)—An arrangement was to be made as to the opium traffic. British merchants, when opium was brought into port, were obliged to report it to the Customs, and then could deposit it in bond, either in a warehouse or in a receiving hulk, until such times as there was a sale for it. The importer must then pay the tariff duty on it, and the purchasers the *likin*.

(5.)—The Chinese Government agreed that Transit Duty Certificates should be framed under one rule at all ports.

Four new ports, Ichang, Wuhu, Wênchou, and Pakhoi were to be opened to trade, and six ports of call on the Yangtsze to the landing of foreign goods. This convention, because of the unwillingness on the part of the foreign powers to consent to the increased taxation, arising out of the proposition that a commu-

tation fee should be paid for all goods imported in lieu of the payment of likin duties, was not finally ratified until twelve years later.

The Dispute with Russia in regard to Kuldja.

We have already referred to the occupation of Kuldja by the Russians at the time of the uprising in Kashgaria. After the trouble had been suppressed by General Tso Tsung-t'ang, a demand was made upon Russia for the return of Kuldja, which the Russians had asserted they would occupy only until quiet had been restored.

A high Manchu official, Ch'ung-hou, the same man who had been Superintendent of Trade at the time of the Tientsin Massacre, was sent to Russia, where he concluded the Treaty of Livadia, by which it was agreed to give to Russia the most important part of Ili with all the strong passes in the T'ien Shan Mountains, the city of Yarkand, and five million roubles ; in return for which Russia was to restore Kuldja to China. This agreement was repudiated at Peking, and Ch'ung-hou was arrested and sentenced to death, from which fate he was saved only by Queen Victoria's intervening on his behalf, and obtaining his pardon by means of a letter addressed to the Emperor.

At this juncture the Chinese, fearing lest war might break out with Russia, invited General Gordon to return to China, and take command of an army. When General Gordon arrived at Peking, he counselled the Chinese Government to make peace with their foe instead of going to war, and declined to enter the Imperial service.

Treaty of St. Petersburg (1881).

The Marquis Tsêng, the son of Tsêng Kuo-fan, was then sent to Russia to re-open the negotiations, and he succeeded in concluding a Treaty at St. Petersburg in 1881 by which Ili was returned to China with the exception of a Western strip, and nine million roubles were paid to Russia as an indemnity for her claims. For his diplomatic skill in negotiating this treaty he earned great praise from his countrymen.

Corea thrown open to the World.

As far back as 1592, after the war between China and Japan in the reign of the Emperor Wan Li, a Japanese settlement had been founded at Fusan, but this settlement had done nothing in the way of opening Corea to foreign intercourse. The only connection which Corea had with the outer world was the sending of a periodical embassy bearing tribute from Seoul to Peking. On account of its isolation from the rest of the world it was spoken of by foreigners as the Hermit Kingdom. One of these embassies on its return to Corea brought some Christian tracts into the country, which falling into the hands of some of the scholars led to the founding of a quasi-Christian Sect. This paved the way for the Roman Catholic Missionaries to enter Corea, and they soon established a flourishing Church. Owing to the murder of some French Missionaries, in 1866, the French Government sent a small expedition to Corea to demand reparation. This expedition, however, proved unsuccessful. In 1870, the United States Government made an effort to open up Corea to foreign intercourse, but although the forts commanding the entrance to the Han River were taken, nothing permanent was accomplished. Six years later a Japanese gun-boat, the *Unyoken*, was, without any cause, attacked by the Coreans. The Japanese by way of retaliation immediately dispatched an expedition into Corea, and compelled the Corean Government to pay an indemnity, to open the ports of Chemulpo, Gensan, and Fusan to foreign trade, and to allow Japanese to reside in the country on the same terms as those on which Europeans resided in Japan. Japanese settlements soon grew up at Chemulpo and Gensan similar to the one at Fusan. As Corea was a vassal to China, these inroads of the Japanese caused a good deal of anxiety at the Court of Peking.

Finally the Chinese Government determined to neutralise the action of the Japanese by throwing open Corea to the whole world under treaty. So in 1882, Corea emerged from her position of the Hermit Nation and entered into treaty relations with other nations,

although Korea was a vassal of China, the treaties which she formed with Foreign Powers purported to be made by an independent state, and this naturally gave rise to serious misunderstandings in the future. China did not intend to relinquish her claims over Korea, for she saw very clearly the importance of retaining her control so as to resist Russian and Japanese aggressions. The position of the country on her North-East border rendered this policy necessary as a safeguard to her own frontiers.

The Korean Imbrolio.

In 1882, the King of Korea being a weak ruler, the power fell into the hands of his father, Tai Wên Kun, who had acted as regent during his son's minority. When the son came of age, the father, anxious to retain his power, raised a conspiracy to dethrone him. In connection with the plot a mob was let loose on the Japanese Legation, and the Japanese were forced to fight their way to the coast and take refuge on a British man-of-war. The young King was made a prisoner by Tai Wên Kun, and an attempt was made to assassinate the Queen.

The Chinese Government, acting on the advice of Li Hung-chang, adopted prompt measures to suppress the disturbance. A body of troops and a naval squadron were dispatched to Korea, the conspiracy was put down, and the King restored to the throne. Tai Wên Kun was kidnapped by a clever ruse. He was invited as a guest on board a Chinese man-of-war, taken prisoner, carried off to China, and banished to P'ao-ting-fu in Chihli. The Chinese troops remained in the neighborhood of the Capital, and a Chinese resident, after the pattern of the British residents in India, was installed at the Korean Court.

Japan made demands for compensation, \$500,000 being claimed as an indemnity. A new Treaty Port was opened, and a Korean Mission of Apology was sent to Japan. The Japanese also obtained the right of keeping a permanent guard of soldiers at their Legation.

Strife between the Reform Party and the Conservatives.

Before long a foreign element began to be introduced into the Korean administration, a branch of the Imperial Chinese Customs was established, and other reforms were projected. This led to serious riots in Seoul in 1885, and a bitter strife broke out between the Reform Party and the Conservatives.

A party of the Conservatives, assisted by the Chinese troops, assassinated several of the Liberal ministers and attacked the Palace, which was guarded by the Japanese garrison. The Japanese were forced to retire to their own Legation, and the King was taken prisoner. Then the Japanese Legation was burned and looted and the Minister and his staff were compelled to fight their way to Chemulpo. In retaliation for this assault, the Japanese Government immediately landed a force at Chemulpo, and at the same time the Chinese sent an army to Seoul. Both countries were bent on restoring peace in Korea, but there was much danger of a collision between the two invading forces.

Agreement between China and Japan (1885).

Li Hung-chang and Count Ito of Japan entered into negotiations at Tientsin, and it was agreed that both countries should withdraw their troops from Korea within four months, and that in case of any serious disturbance arising in the future, if either country intended to send troops into Korea, previous notice should be given to the other country, and also that neither country should undertake a permanent occupation.

The British seize Port Hamilton.

At this time Russia made the disturbed condition of the country an excuse for making a move towards the Northern frontiers of Korea, and in order to maintain the balance of power, the British fleet seized Port Hamilton, an island off the Southern coast of Korea, and the British Government asserted that if the Russian occupation lasted, she would take permanent possession of this foothold. In 1887, when affairs in Korea had quieted down, the British Government withdrew from Port Hamilton with the

stipulation that under no circumstances was the island to be ceded by China to any other foreign power.

CHAPTER XXIII.

THE WAR WITH FRANCE AND SUCCEEDING
EVENTS (A.D. 1884-1894).**French Interference in Annam.**

The beginning of French relations with Annam date back to the time of Louis XV (1715). French missionaries had introduced the knowledge of Christianity into the country, and had met with considerable success in the way of gaining converts. From time to time troubles arose between Christian converts and the other natives, which led to the massacre of some of the French priests. This gave France an excuse for interfering in the political affairs of the country, and in 1858, owing to the refusal of the King of Annam to carry out the terms of a treaty, the French fleet destroyed the forts of Tourane and the town of Saigon. In 1864, the King of Annam was obliged to cede Cochin China to France.

The French desire to annex Tong King.

After the Franco-Prussian war, in order to withdraw attention from home affairs, the French Government directed its attention to the fostering of schemes of colonization, and became desirous of annexing Tong King, the territory lying to the North of Annam, especially as by so doing it was expected that the rich resources of Yünnan could be tapped by French merchants. Accordingly one or two filibustering expeditions were sent against Hanoi, the Capital of the Province.

Annam and Tong King had for centuries been vassals of China, and for a long time had sent Tribute Missions to Peking. Hence, the King of Annam naturally appealed to the Emperor of China and asked for protection against the French.

Li Hung-chang was appointed Chinese representative to carry on negotiations with France, and he finally agreed to hand over to France all that portion of the country which was south of the Songoi or Red River. This proposition was rejected, however, both in Peking and in Paris. For ten years after this matters remained in an unsatisfactory condition, the French being aggressive and the Annamese exerting themselves to check their inroads.

The French attack Sontay and Bacninh.

In 1884, the French troops threatened the important towns of Sontay and Bacninh. These towns were garrisoned principally by the Black Flags, a body of irregular Chinese troops which had been engaged by the Annamese to assist them in the protection of their country. The Marquis Tsêng, then Chinese Ambassador at Paris, informed the French Government that his country would regard an attack on these two cities as a *casus belli*. Nevertheless the attack was made, and the two cities were taken and occupied by the French.

Convention at Tientsin.

Neither the Chinese nor the French were really desirous of war, and an attempt was made to arrive at some mutually acceptable arrangement by negotiation. A convention was held between Li Hung-chang and Captain Fournier, of the French Navy, at Tientsin, and it was arranged that the Chinese should withdraw all troops from Tong King, and that the town of Langson and some other places should be occupied by the French, and that in return for this cession of territory the French should respect China's southern boundary.

The Misunderstanding as to the Evacuation of Langson.

The French immediately ordered Colonel Dugenne to advance on Langson, but owing to the fact that the Chinese troops had not received any instructions from Peking as to the time of the evacuation of these places, they opposed the advance of the French and repulsed them with heavy loss.

This misunderstanding led to further acts of hostility on both sides. The French charged the Chinese with breach of faith, but the Chinese claimed that no date had been specified in the agreement, and that sufficient time had not been allowed to admit of the Chinese troops withdrawing from Langson.

Admiral Courbet destroys the Chinese fleet at Foochow.

Admiral Courbet proceeded to attack Kilung in the North of Formosa, but being unable to take it steamed across to Foochow with his fleet. Presuming on the fact that there had been no formal declaration of war, he took his ships unresisted up the Min River, past the formidable defences at the mouth.

In accordance with instructions received by telegram from his government he then summoned the Chinese fleet and forts to surrender, and upon their refusal he opened fire on the forts from the rear, and upon the Chinese fleet as it lay at anchor. The Chinese being utterly unprepared for this act of treachery were taken at a great disadvantage, and in a few minutes their fleet was completely destroyed. Admiral Courbet then returned to Formosa where he finally succeeded in taking Kilung. The Pescadores Islands were also occupied by the French. In Tong King a guerilla warfare was carried on, and the natives, with the assistance of the "Black Flags," made so determined a resistance that the French were obliged to retire from Langson.

Peace between China and France (June 9th, 1885).

As the war lingered on, both countries became anxious for peace, the support of the armies proving a heavy draft on their resources, and on June 9th, 1885, a Treaty of Peace was signed by Li Hung-chang on behalf of the Chinese, and by M. Patenotre on behalf of the French. This Treaty virtually reaffirmed the former Convention. The Chinese agreed to pay an indemnity of ten million taels, and gave up all claim to Tong King, and the French agreed to respect China's southern border.

This war revealed the good fighting power of the Chinese soldier, although at the same time it showed a lack of able and energetic commanders.

Some Reforms after the War.

We have already referred to the *coup d'état* which resulted in the downfall of Prince Kung. Although the father of a reigning Emperor, according to Chinese custom, is not allowed to hold any important office of state, yet in the case of Prince Ch'un, the father of the Emperor Kuang Hsü, this usage was disregarded, and he began to exercise a very powerful influence at the Court.

The principal reforms following the War with France were as follows :—

(1.) In 1886, Prince Ch'un made a tour of inspection of the defences at Tientsin and Port Arthur. As a result of his cruise, a Board of Admiralty was established at Peking, and arrangements were made with the British Government by which Captain Lang of the British Navy was loaned to the Chinese Government and placed in command of the reorganized Northern Squadron. This position he held for some years, and finally retired on account of disagreement with the Chinese officials in regard to the relative rank of himself and the Chinese Admiral. The Southern Squadron was still controlled by the local officials in the South, and had its headquarters at Foochow.

(2.) The telegraph line had been constructed between Tungehow and Yunnan, but in 1884, owing to the exigencies of the war with France, the line was extended to Peking, and a telegraph station was established in the Capital.

(3.) The revenue of China was largely increased through the efforts of Sir Robert Hart, who organised a very efficient Customs service throughout the Empire.

(4.) Mathematics was introduced into the curriculum of the Imperial examination system, but, owing to the inability of the Imperial Literary Chancellors to carry this reform into effect, it proved of little practical value, and accomplished hardly anything in the way of modifying the old stereotyped classical examinations.

The Marriage of the Emperor and Retirement of the Empress Dowager from the Regency.

The Emperor Kuang Hsü came of age in 1887, and in 1889 married Yeh Honala, the daughter of the brother of the Empress Dowager. The marriage was celebrated with the usual state, more than five million dollars being expended on the ceremonies. At this time the Empress Dowager announced her intention of retiring from the regency, and issued her farewell edict.

The Audience of 1891.

In March 1891, Kuang Hsü gave his first reception to the foreign ministers, and it was declared that thereafter such audiences should take place annually in the first month of the Chinese year.

This audience was not entirely satisfactory to the foreign Ministers, because it was held, as the one in 1873 had been, in the Hall of Tribute Bearing Nations. There was a slight advance on the previous occasion, however, inasmuch as the Ministers handed their credentials directly to a Prince, and were not obliged, as formerly, to place them upon a table.

The Riots of 1891.

In 1891, serious riots occurred on the Yangtsze River, which did much to dispel the vision of China's entering immediately on the path of progress. The disturbances were partly due to an attempt on the part of the conservative *literati* to stem the tide of reform. The introduction of the study of mathematics into the examination system was highly distasteful to them, and they were desirous of the continuance of the old régime. Another cause of the disturbance was the dissatisfaction of a society consisting of the disbanded soldiers who had fought in the Taiping rebellion. It was known as the Koo-lau-hui, and was very anti-foreign in spirit.

The Province of Hunan, which had the reputation of being the most conservative in the whole of China, was the centre where the trouble was fomented. A series of vile placards, accusing

European missionaries of every crime which disgraces humanity, was circulated broadcast. The prime instigator of the movement was a scholar named Chou Han. Rumors were spread concerning the kidnapping and vivisection of Chinese children by missionaries, and the ignorant people were incited to rioting and murder. Disturbances broke out at Wuhu, Wusueh, Tanyang, Wusieh, Chinkiang, Yangwu, and Kiangyin. Christian churches were demolished, and missionary residences were wrecked and looted. At Wusueh, on the Yangtze River, two British subjects, one a missionary and one an officer of the maritime customs, were murdered.

The Tsung-li Yamén claimed that it was powerless to punish the real culprits, and by way of settlement granted monetary compensation for all the destruction that had been wrought.

Chou Han was allowed to remain at large, and was excused for his misdeeds on the ground that he was a wild eccentric creature who could not be held responsible for his actions.

One outcome of the trouble was the promulgation of an Imperial edict, recognising that the doctrine of Christianity had for its object the teaching of men to be virtuous, and enjoining upon local authorities the duty of protecting the lives and property of foreign merchants and missionaries.

CHAPTER XXIV.

THE WAR WITH JAPAN (1894-1895).

China's Seeming Awakening.

The Chinese Government had spent enormous sums of money on the purchase of weapons and munitions of war, and an effort was made to remodel completely the military and naval forces of the Empire. Li Hung-chang was the chief promoter of these reforms, and consequently gained the reputation of being a liberal statesman.

Arsenals were built, and many foreigners were employed to instruct the Chinese in all that pertains to the science of war.

A number of youths had been selected and sent to America to be educated under the care of Dr. Yung Wing. This experiment would probably have proved highly successful had it been carried out to completion, but the Conservatives in Peking, dreading lest the young men should become altogether too radical in their views, opposed the scheme, and finally succeeded in having them recalled before they had finished their education.

The Naval Ports in the Gulf of Pechihli, Port Arthur, Weihai-wei, and Talien-wan were fortified at great expense, and preparations were made to resist all foreign aggressions.

In consequence of all these changes the impression gained ground that China was really awakening from her sleep of centuries, and great hopes as to her future were entertained. Her great sources of weakness, nepotism and peculation on the part of the officials, were overlooked, and the widespread corruption of her Government was not perceived. These were soon brought to light by the war with Japan.

The Cause of the War.

In 1894, the National party of Corea, called the Tong-hak, that is, "followers of the Eastern Doctrine," rose up in revolt, avowedly against the Roman Catholic converts, but really against the reformed Government. A force sent against them by the King met with a serious reverse, and consequently help was asked from the Emperor of China. The Chinese Government decided to send a force of 2,000 men to Corea for the purpose of restoring order, and as soon as the force had been dispatched, notice was sent to Japan. The Japanese had already received information from their spies of this move on the part of China, and taking as a pretext the fact that China had failed to consult with the Japanese Government until after the expedition had left, sent to Corea a corps of the Japanese army consisting of 10,000 men. Thus the troops of the two countries were brought face to face in a semi-hostile attitude. Negotiations were, however, immediately set on foot, and it was arranged that the forces of both countries should be withdrawn. Each side suspected the sincerity of the other, and while negotiations were still in progress, the *Kowshing*, a British steamer commanded by British officers, was employed by the Chinese Government as a transport to convey Chinese troops to reinforce the first expedition. While she was on her way to Corea, escorted by two Chinese men-of-war, she was sighted by some Japanese cruisers. A conflict followed, in which one of the Chinese warships was disabled and beached, and the other steamed off, leaving the *Kowshing* at the mercy of the Japanese. The Japanese captain of the *Naniwa* signalled to the captain of the *Kowshing* to make for a Japanese port, as a prisoner of war. The Chinese soldiers on board mutinied and refused to allow the foreign officers to obey this command. Next, the Japanese commander ordered the captain and foreign officers on board the *Kowshing* to leave the ship, but they were unable to do this on account of the resistance of the Chinese soldiers, who thought the presence of the foreigners insured their own safety.

The Japanese then hoisted the red flag and poured a broadside into the transport. The scene which followed was frightful in the extreme, and the ship went down, carrying with her most of her passengers and crew.

This led to a declaration of war on both sides, and both countries began to pour troops into Corea.

China's reason for going to war was that she claimed that Corea was one of her feudatory states, and that she had the right to interfere in the political affairs of her vassal, while Japan's action was entirely unjustifiable.

Japan's reasons for going to war were as follows:—

(1.) Her resentment at the haughty way in which she had always been treated by China, and her desire for revenge on account of the attack on the Japanese Legation in 1894.

(2.) The assassination of Kim Ok Kuin, a Corean statesman, who had taken refuge in Japan, after the outbreak in Corea, had resided there for ten years, and had then been decoyed to Shanghai and murdered by Corean emissaries, whom the Chinese had taken no steps to punish.

(3.) The desire to obtain control of the government of Corea.

(4.) An earnest desire on the part of the Japanese Government to divert attention from domestic affairs on account of a civil revolution threatened by the military classes. She was anxious to divert this restless military energy into another channel, and so took the opportunity of allowing it to expend itself upon China.

The Progress of the War.

The first land battle of the war was fought near Asan, in the South-west of the Corean Peninsula. A Chinese force under the command of General Yeh occupied this town, but as soon as the Japanese approached, General Yeh, leaving his rear guard to defend the place, marched off with the bulk of his army to Ping-yang, north of Seoul. After a brief skirmish, the Japanese took the city, and having captured a large quantity of Chinese

stores and munitions of war, then pursued General Yeh to Ping-yang. The latter, on learning of their approach, abandoned a strong position, and in company with General Wei retired to the North of the Yalu River, leaving General Tso with a much reduced force to meet the Japanese army. General Tso fought with bravery and desperation, and died at the head of his men, over whose dead bodies the Japanese forced their way into the city of Ping-yang.

In the meantime the Chinese Government had dispatched a large force, consisting mainly of raw recruits, under the convoy of the Pei-yang Squadron, to effect a landing at the Yalu River.

The Battle of Yalu.

The Japanese fleet hove in sight as the Chinese troops were in the act of landing, and consequently the Chinese fleet under the command of Admiral Ting was forced to come to an engagement, and steamed out in the V shaped formation to meet the enemy. In point of numbers the two fleets were evenly matched, there being twelve ships on each side, but the Chinese had the advantage of having some heavily armed battleships. In the engagement which followed both sides fought with determination, but the Chinese were out-manoeuvred, and the fighting power of their ships was greatly crippled by the lack of proper ammunition. At the end of the day, five Chinese vessels had been sunk and the rest were in full flight. The Japanese ships were, however, so badly damaged that they were unable to give chase, and thus seven of the Chinese ships reached Port Arthur in safety.

The Battle of Port Arthur.

On the land, Marshal Yamagata, in command of the Japanese army, marched northward from Ping-yang and crossed the Yalu River, thus sweeping Corea clear of all Chinese troops. Meeting with little opposition he proceeded to occupy Southern Manchuria.

Meanwhile another Japanese army, under the command of General Oyama, landed in the neighborhood of Kinchou, thirty-five miles to the North of Port Arthur. Talien-wan and Kinchou

opened their gates to the invaders, and Oyama was thus placed in a position to attack Port Arthur from the land side. The character of the country rendered the enterprise a difficult one, but the troops surmounted all obstacles and on the 21st of November delivered their assault. The Chinese had lost all confidence in their leaders, and after slight resistance deserted their batteries and fled.

The fall of Port Arthur was a crushing blow to the Chinese, for the place had been deemed impregnable. The victory of the Japanese was so easily won that it is generally supposed that there must have been some treachery on the part of those in command of the Forts. At Port Arthur, the Japanese, infuriated by the discovery of the mutilated remains of some of their comrades who had been captured by Chinese soldiers, massacred in a most barbarous manner the innocent inhabitants of the place.

First Overtures for Peace.

The series of disasters which the Chinese army had met with, induced the Government to heed the advice of Li Hung-chang, and make overtures to Japan for a cessation of hostilities. Two futile missions were sent to Japan, one headed by Mr. Detring of the Chinese Customs, and the other by an official named Chang. As neither of these men possessed full plenipotentiary powers, the Japanese refused to enter into negotiations with them, and proceeded with the war.

The Battle of Wei-hai-wei.

The Japanese fleet prepared to attack Wei-hai-wei, China's last stronghold. The Chinese fleet in the harbour was under the command of Admiral Ting, who determined to defend the fortress as long as possible. Unfortunately, the land forces were not under his control, and so when he wished to dismantle the outlying forts, fearing lest they might fall into the hands of the Japanese and their guns be turned upon the main fortress, the soldiers refused to obey his commands. As a consequence of this refusal on the part of the military forces to act in accordance with his

wishes, his fears were shortly after realized. The Japanese captured the outer forts and then turned the guns upon the fleet and the citadel. After a desperate resistance Admiral Ting was finally forced to make arrangements with Admiral Ito of the Japanese fleet to surrender the town and his ships. After agreeing to the necessary conditions and stipulating for the safety of his men, Ting in despair committed suicide, and his example was followed by the second and third officers in command. His death is greatly to be regretted, as he was one of the few leaders on the Chinese side who acted in a brave manner during this disastrous war.

The Treaty of Shimonoseki.

The fall of Wei-hai-wei convinced the Chinese Government that they must at once make peace with the enemy, and Li Hung-chang was sent to Japan as plenipotentiary. With the exception of an attack on Li by a would-be Japanese assassin, who wounded him under the eye, the discussions proceeded favorably, and on the 17th of April, 1895, the Treaty of Shimonoseki was signed, and on the 9th of May the ratifications were exchanged at Chefoo.

The principal articles of this important treaty were as follows:—

- (1.)—The independence of Corea was declared.
- (2.)—The Liao-tung Peninsula (including Port Arthur), Formosa, and the Pescadores Islands were ceded to Japan.
- (3.)—An indemnity of Tls 200,000,000 was to be paid to Japan within seven years.
- (4.)—Ching-chou and Sha-shih, in Hupeh, Chung-king in Ssüch'uan, Soochou in Kiangsu, and Hangchou in Chehkiang were to be opened as Treaty Ports to foreign trade.

In consequence of the protest of Russia, Germany, and France, Japan was forced to waive her claims to the Liao-tung Peninsula, and to accept in exchange a payment of thirty millions of taels. A supplementary treaty to this effect was signed at Peking on November 7th, 1895.

In return for their services to China in mitigating the terms of the treaty, Russia, France, and Germany all demanded recompense. Russia obtained the right to carry her Siberian railway through Manchuria to Vladivostock, with branch lines to Moukden and Port Arthur. The French obtained the promise that the Chinese would meet the Tong King railway on the Chinese frontier, and continue it as far as Nanning-fu, in the Province of Kuangsi. Germany obtained certain mining and railway privileges in the Province of Shantung.

Result of the War.

The result of the China-Japan war was most disastrous for China. It revealed her weakness to the rest of the world. Henceforth foreign powers relied not as formerly on diplomacy for obtaining concessions from China, but resorted to threats and to the display of force, feeling sure that China was not in a position to make any opposition, and from this time began a constant succession of encroachments upon Chinese territory by some of the European Powers.

CHAPTER XXV.

RECENT EVENTS IN CHINA.

Unresisted Foreign Aggression.

The collapse of China in the war with Japan, as we have said, led to most serious consequences. China was in no position to resist any demands made upon her, if they were backed up with a sufficient show of force, and accordingly acts of aggression became the order of the day.

The seizure of Kiao-chao by Germany.

On the first of November, 1897, two German missionaries of the Roman Catholic Church, stationed in the southern part of the Province of Shantung, were murdered by a band of armed robbers. The Governor of the Province, Li Ping-hêng, a man strongly anti-foreign in spirit, made little attempt to bring the culprits to justice. Germany was swift in her demands for reparation, and men-of-war were at once dispatched to Kiao-chao Bay, which drove the Chinese garrisons out of their forts. A small body of German soldiers was landed on the coast with orders to remain there until a settlement satisfactory to Germany had been obtained. The German Government made heavy demands upon China, which the latter was unable to resist. An indemnity was to be paid, Li Ping-hêng was to be cashiered and dismissed from public service, Germany was to obtain mining and railway privileges in Shantung, and was to be allowed to occupy Kiao-chao on a lease of ninety-nine years.

The Lease of Port Arthur to Russia.

Russia looked upon this move of Germany with an unfavorable eye, inasmuch as it brought another European Power into the sphere of influence in Northern China which she coveted

for herself. The policy of Russia all along had been to gain a preponderating influence in Manchuria and North China, and as a step to this end she was anxious to obtain an ice-free sea port, open to her ships all the year round.

Owing to the agreement between Russia and England that there was to be no alienation of Korean territory, Russia turned her eyes on Port Arthur and Talien-wan, and demanded a lease of them from China on the same terms as those under which Germany held Kiao-chao. To these demands China was compelled reluctantly to yield, and Port Arthur, one of the strongest naval bases in the world, passed out of the control of the Empire. By its possession Russia secured a desirable vantage ground for future operations in Northern China.

The Lease of Wei-hai-wei to Great Britain.

Great Britain was unwilling to stand by, an idle spectator, and witness Germany and Russia increasing their hold on China, and consequently she put in a claim for the lease of Wei-hai-wei, as soon as it was evacuated by Japan. China, in return for assistance rendered by Great Britain in enabling her to pay off the indemnity owing to Japan, granted a twenty-five years' lease of Wei-hai-wei, and in 1899 also consented to the extension of British territory on the hinter-land of Hongkong.

The Result of these Acts of Aggression.

One of the principal results of these acts of foreign aggression was to embitter the Chinese people against foreign nations more than ever. After the cession of Kiao-chao, frequent disturbances occurred in Shantung, and in Manchuria there was much friction between the natives and the Russians. When the British attempted to delimit the boundaries of Wei-hai-wei, a slight engagement took place between the Chinese soldiers and some native troops which had been drilled by the British, and it was only after the former had been defeated that the Chinese allowed the original agreement to be carried out.

The people of China began to realize that the integrity of their country was threatened, and the fear of the partition of China roused them as nothing had ever done before, and prepared the way for a serious uprising.

The Demand of Italy for Sanmên Bay.

In the spring of 1899, Italy demanded the cession of Sanmên Bay in the province of Chekiang, but the Chinese Government, despite her recent acquiescence with such demands, offered a strenuous resistance. This change of front was probably due to the fact that the Empress Dowager had once more assumed the control of affairs, and was determined to pursue a strong policy in regard to further acts of spoliation. She saw very clearly that something must be done to stem the tide, or the days of China as an integral and independent power were numbered.

The Reforms of the Emperor Kuang Hsü.

In the spring of 1898, when the ship of state seemed slowly but surely drifting towards destruction, a reform movement began to make itself felt in the Empire. The Emperor Kuang Hsü came under the influence of a band of young officials and scholars full of schemes for the reformation of the Empire. Their leader was Kang Yu-wei, a native of Canton, a man of undoubted ability and strong personality. The Emperor was most eager to carry out the reforms suggested by these ardent and radical patriots, and began to issue a series of reform edicts. The system of Imperial Literary examinations was to be completely changed, and among the subjects required of those competing for degrees were to be "a knowledge of ancient and modern history, and information in regard to the present-day state of affairs, with special reference to the governments and institutions of the countries of the five great continents, and a knowledge of the arts and sciences thereof." In this way a body of officials competent to understand and cope with the questions of the day was to be raised up, who in course of time would supplant those who were conservative and ignorant.

Among the other reforms proposed were the following :—

(1.)—There was to be a complete reorganisation of the Government—new Boards being established, and those that were useless being abolished.

(2.)—Colleges and Technical Schools for the advancement of scientific knowledge after the most approved method of Western nations were to be opened.

(3.)—The right to memorialize the throne directly was to be conferred upon all officials throughout the Empire, without respect to rank.

The Coup d'état of the Empress Dowager.

The Empress Dowager and the conservative officials of Peking regarded these innovations with consternation, and determined that they should be frustrated. The Empress Dowager was all the more impelled to take this step inasmuch as there was a plot on foot to remove her to a place of confinement, where she would be powerless to hinder the new regime. Gathering about her in the capital a strong force of soldiers, she suddenly seized the person of the Emperor, and made him sign his own sentence of retirement, in which he stated that he was compelled to hand over the reins of government to his aunt on account of ill-health; she then assumed the regency herself. This was on the 22nd of September 1898.

As soon as she had gathered the reins of government into her own hands, she instituted a ruthless crusade against all reformers. All connected in any way with the new movement were seized, and either banished or decapitated. Kang Yu-wei made his escape to Shanghai, and thence fled from the country.

The Empress Dowager surrounded herself with Manchu officials of the most conservative type, and on September 26th promulgated a decree abolishing *in toto* the reforms that had been inaugurated by the Emperor. This decree purported to come from the Emperor himself.

Thus the great reform movement was strangled in its cradle. The Empress Dowager breathed defiance to her foreign adversaries and resolved to do all she could to thwart further acts of aggression. In secret she plotted for the driving out of foreigners from Chinese territory.

In one of the decrees issued by her occurred the significant words: "Let no one think of making peace, but let each strive to preserve from destruction and spoliation by the ruthless hand of the invader his ancestral home and graves."

Fearing lest the Emperor Kuang Hsi might remain a rallying centre around which the reform element in the country would gather, on January 31st, 1900, China New Year Day, the Empress Dowager compelled him to announce that he had abdicated, and that the son of Prince Tuan, a child named Pu Chün, was to succeed to the Dragon Throne. This proposed scheme of the Empress Dowager called forth a strong protest from all interested in the reform of the Empire, as it was clearly seen that it was intended to place a child upon the throne so that the anti-reform policy of the Empress Dowager might be perpetuated indefinitely. A telegram was sent from Shanghai, signed by the Manager of the Imperial Chinese Telegraphs, King Lien-shan, and 1,230 other signatories, imploring the Emperor not to abdicate. The representatives of the Western Powers also took up an attitude of opposition towards this proposed change in the rule of the Empire.

The Empress Dowager was highly incensed at the receipt of the telegram, and was made more furious than ever against the reformers. Orders were issued for the arrest of King Lien-shan, who was forced to flee from Shanghai to Macao. Upon his arrival there, at the request of the Chinese Government he was arrested by the Portuguese authorities and thrown into prison, where he remained until after the Boxer uprising.

Other reformers were relentlessly hunted down, and a reign of terror was instituted. The violent opposition displayed to the plan

of forcing the Emperor to abdicate, compelled the Empress Dowager to alter her plan so far that Pu Chün was declared to be the heir-apparent, instead of being proclaimed Emperor, and Kuang Hsü instead of being made way with, as had probably been the original intention, was kept in close captivity.

The Uprising of the Boxers.

The "I Ho Chuan," or the "Righteous Harmony Fists," familiarly called the "Boxers," were members of a secret society which originated in the Province of Shantung. Their original purpose was probably to drive out the Manchus and to restore a Chinese Dynasty. They looked upon all the misery of their country as due to the misrule of the Manchus and their yielding to the demands of the foreigners. They were strongly anti-foreign in spirit, and so afterwards lent themselves as a tool to the hands of the Empress Dowager to assist her in carrying out her schemes for the expulsion of the foreigners.

They began their anti-foreign crusade in the autumn of 1899. Recruits were enlisted and drilled from all over the Province of Shantung. Their method of warfare was peculiar. They resorted to hypnotic arts, and believed that by charms and incantations they could render their bodies invulnerable. They armed themselves for the most part with swords and spears, only a few possessing foreign weapons. On account of their belief in their invulnerability they were ready to advance against their enemy with the utmost intrepidity, and to fight with the spirit of fanatics.

They began their operations by burning and looting the houses of native Christians throughout the Province of Shantung, and emboldened by the little opposition they met with at the hands of the Chinese officials, they next proceeded to attack the Christians themselves. Their enmity to the native Christians, Roman Catholic and Protestant alike, was largely due to the fact that they regarded them as having gone over to the side of the hated foreigner.

The Chinese Government was most inert in its attempts to put down the uprising, and undoubtedly the Empress Dowager and many of the conservative officials secretly sympathised with these so-called patriots, and looked upon them as a powerful ally in furthering the secret plot for driving out foreigners from the Empire.

Yü Hsien, who had succeeded Li Ping-hêng as Governor of Shantung, was wholly indifferent to the petitions of missionaries and Christian converts for the protection of their lives and property. The first foreigner to be murdered by the Boxers was the Rev. S. M. Brooks, a missionary of the Church of England, but even after that act of violence no strenuous efforts were put forth by the Government for the suppression of the disorder, which was rapidly assuming formidable dimensions.

The Trouble extends into the Province of Chihli.

Though some attempts were made by the Chinese army to resist the ravages of the Boxers, yet they seem to have been but half-hearted ones. It was believed by those who were sent to attack them that these rebels actually possessed magic powers, and for this reason many of the officials were afraid to resort to strong measures for the suppression of the uprising. It was also understood that the Court did not wish too much violence to be used, but only desired to hold the Boxers in check until the plans of the Empress Dowager had matured.

In a short time the Province of Chihli was in a state of disorder. P'ao-ting-fu was burnt, Tientsin was in danger, and Peking was threatened. At the approach of the Boxers, the Legations of the Western Powers at Peking had wired to Tientsin for guards to secure their safety, and 450 men from the foreign war-ships had been sent forward. In a few days after the arrival of the guards for the Legations, Peking was cut off from communication with the outside world, the Boxers having destroyed the telegraph and railway lines.

Admiral Seymour's Relief Expedition.

The position of the foreign ministers in Peking became so critical that Admiral Seymour, of the British fleet, and Captain McCalla, of the American fleet, finally determined to undertake an expedition for their relief. On June 10th, a force consisting of about 1,000 men left Tientsin by rail for Peking. It was soon discovered that for miles the rails had been torn up, and the attempt was made to repair them as the expedition advanced. Owing to the fact that the foreign force was constantly exposed to fierce attacks from the Boxers, this effort proved futile and had to be abandoned. The expedition fought its way to Langfang, and then, owing to the scarcity of provisions, and to the fact that at every step they were resisted by the enemy, it was determined to give up the attempt and to begin a retreat. On the way back the expedition suffered great hardships, and came near being entirely annihilated. A remnant managed to fortify themselves in an arsenal near Tientsin, and were finally rescued by a party sent out from Tientsin in search of them.

The Attack by the Foreign Fleet on the Taku Forts.

In the meantime the allied squadron of foreign vessels, which had been lying off Taku, prepared to begin hostilities. The commanders believed that they could secure the safety of Tientsin and the Legations in Peking only by taking the Taku Forts. On June 16th an ultimatum was sent to the Commander of the Forts by all the Foreign Admirals, with the exception of the American, calling upon him to surrender the forts and to order their evacuation. The Chinese refused to obey this summons, and consequently an engagement took place on June 17th, the forts opening fire on the fleet which had moved into the harbour. After a severe bombardment by the foreign fleet the forts were finally taken. This action on the part of the allied fleet precipitated the trouble, roused the Chinese Government into open hostility against foreigners, and led to the declaration of war against the invaders. An ultimatum was sent by the

Tsung-li Yamèn to the foreign ministers ordering them to quit the Capital within twenty-four hours.

The Attack on Tientsin.

The foreign settlement at Tientsin was repeatedly attacked by the Boxers in conjunction with the Imperial forces, and came very near being captured. All the foreign women and children were compelled to take refuge in Gordon Hall, the City Hall which had been erected by the British in commemoration of Queen Victoria's Jubilee. At last the besieged foreigners managed to send news to Taku of the straits to which they were reduced, and an expedition was sent to their relief, with the result that the siege of Tientsin was raised.

The Massacre of Christians.

The Boxers in their anti-foreign crusade singled out as their special victims missionaries, both Protestant and Romanist, and their converts; throughout Shantung, Chihli, and Shansi the churches, schools, and residences of the missionaries were burnt and looted, and missionaries and their converts were murdered.

A secret edict issued by the Empress Dowager, calling for the extermination of all foreigners, incited some of the ultra-conservative officials to take part in these assaults upon the missionaries. On June 30th, a massacre occurred at P'ao-ting-fu in Chihli, and on July 9th, forty-five missionaries were put to death at Tai-yüan-fu in Shansi by order of the Governor Yü Hsien, who had been transferred to that Province after the foreign ministers had obtained his dismissal from Shantung.

In Manchuria also, a great persecution of the Christian Church broke out, and missionaries were forced to flee for their lives. Including both Protestants and Romanists, over 200 missionaries were put to death, and the Christian converts who were massacred probably numbered several thousands.

The Attack by the Allied Foreign Forces on the City of Tientsin.

As soon as the gravity of the situation was realized the foreign powers began to pour their troops into China, and in a short time a sufficient force had assembled in the foreign concession at Tientsin to render it possible to make an attack on the native city. The foreign forces deemed that this step was necessary prior to an advance on Peking. The native city had been strongly fortified, and was defended by a large Chinese army. The first attack of the allied force failed, but in the second assault, owing to the bravery of the Japanese troops, one of the gates was successfully stormed, and thus an entrance into the city was secured. The battle was a severe one, attended with heavy loss of life on both sides, but finally the Chinese were compelled to retreat. The city was then given up to loot, and for a time the greatest disorder prevailed.

The Siege of the Legations In Peking.

In the meantime affairs in the capital were in a most critical state. The Boxers burned and looted at will, and obtained complete control of the city. On June 11th, Mr. Sugiyama, Chancellor of the Japanese Legation, was killed in a barbarous manner. On June 20th, Baron von Kettler, the German Ambassador while making his way to the Tsung-li Yamên, was shot dead in the streets.

After the attack on the Taku Forts the ultimatum already referred to had been issued for the withdrawal of the foreign ministers within twenty-four hours. The Ambassadors refused to obey this order, as they feared that they would be instantly massacred should they attempt to pass through the streets of the city. Upon their refusal, the Imperialist troops immediately joined with the Boxers in an attack on the Legations, and all the foreign residents in Peking were forced to retreat to the British, American, and adjoining Legations for safety. A constant bombardment was kept up against these Legations,

and the foreigners were in imminent danger of being annihilated.

There seemed, however, to be divided counsel among those directing the attack, and this probably alone saved the entire foreign community from extermination. Many of the Chinese officials foresaw what would be the consequence of such an outrage. Others perhaps waited until they could see what the fate of Tientsin was to be. If the Foreign Settlement of Tientsin had been taken by the Boxers, then probably the full fury of the mobs in Peking would have been turned against the Legations, and even those officials who still wished to avert the massacre would have been unable to do so.

In the desire to take the Legations by storm, numerous buildings just outside the Legation walls were successively fired for the purpose of burning out the foreigners. In this way the celebrated Hanlin Academy, with its valuable collection of Chinese books, was destroyed. The American marines, by securing a portion of the wall around the Tartar city on one side of the American Legation, rendered the position of the besieged more tenable, and the holding of this was a great advantage throughout the siege.

The Relief of Peking.

In the beginning of August the allied force, consisting of 15,000 men, began the advance on Peking. It was composed principally of British, Japanese, Russian, American, and German troops.

The British Commander was General Gaselee, and the American, General Chaffee. On the way some opposition was encountered at Peitsang and Yang-tsun. The expedition finally reached Peking on August 14th, and the city was taken on the following day. The Emperor and Empress Dowager fled from the city as the Allies entered, and, after suffering much hardship on the way, finally established the Court at Si-an-fu in Shansi.

Thus ended one of the most remarkable sieges in history, exceeding in importance the famous sieges of Lucknow and

Cawnpore. On the part of the Chinese the greatest political blunder imaginable had been committed, and China had rendered herself liable to chastisement at the hands of the whole Western world.

The Viceroy of the Southern Provinces.

While in the North this desperate attempt was being made to throw off the yoke of foreign aggression, a large part of China remained peaceful and took no part in the outbreak. This was effected by the Viceroy of the Eastern and Southern Provinces refusing to obey the secret edict calling upon them to rise and drive out the foreigners. They realized the rashness of such an attempt, knowing that China was not strong enough to throw down the gauntlet to all the Western Powers. An agreement was made by Chang Chih-tung, the Viceroy of Honan and Hupeh, Liu K'un-i, the Viceroy of Kiangsu, Anhui, and Kiangsi, Yüan Shih-kai, the Governor of Shantung, and Li Hung-chang, the Viceroy of Kuangtung and Kuangsi, with the foreign consuls of the different Western Powers, by which the former promised to preserve peace in their jurisdictions provided that the foreign troops confined their military operations to the North. This agreement was faithfully carried out on both sides, and was the means of saving China from universal anarchy. It showed very clearly that the history of the past had not been entirely without effect, and that some of the most influential officials realized that foreign intercourse need not necessarily harm their country, but might be the means of leading her to internal reform.

The Peace Negotiations.

After the taking of Peking it was occupied by the foreign forces. The Capital and the adjoining country were completely under the control of the Allied Army. Peking was looted in a way that threw much discredit upon Western civilization. The Russian and French troops treated the people with cruelty and barbarity, and the German forces, inspired with the spirit of

revenge for the murder of their Ambassador, went about the country dispersing bands of Boxers, and working much needless devastation. Count von Waldersee was sent out from Germany, and was recognized as Commander-in-Chief by all the forces except the American.

At first there were no Chinese Officials with whom terms of peace could be discussed, but after a time Li Hung-chang came up from the South, having received the appointment of Viceroy of Chihli, and he and Prince Ching were appointed Plenipotentiaries for negotiating terms of peace.

After long conferences the following peace protocol was agreed to by the Chinese Peace Plenipotentiaries and the Ministers or Peace Commissioners of the Western Powers.

(1.)—China was to erect a monument to the memory of Baron von Kettler on the site where he was murdered, and to send an Imperial Prince to Germany to convey the Emperor's apology for the sad occurrence.

(2.)—China was to inflict the death penalty upon eleven princes and officials named by the foreign negotiators.

(3.)—The provincial examinations were to be suspended for five years in the places where the outrages had occurred.

(4.)—In future all officials who failed to prevent anti-foreign outrages within their jurisdictions were to be dismissed and punished.

(5.)—An indemnity was to be paid to the states, corporations, and individuals who had suffered from the disturbance, and the Chinese Government was to be allowed to raise the tariff on imports to an effective five per cent.

(6.)—The Tsung-li Yamên was to be abolished, and its functions vested in a ministry of Foreign Affairs (Wai-wu-pu) which was to take rank before the other six ministries of state.

(7.)—Rational intercourse was to be permitted with the Emperor as in other civilized nations.

(8.)—The forts at Taku and the other forts on the coast of Chihli were to be razed to the ground, and the importation of arms and war material was to be prohibited.

(9.)—Permanent guards of foreign soldiers were to be maintained in the Capital, and also at various stations in order to keep open the communication between Peking and the sea.

(10.)—For two years, Imperial proclamations were to be posted throughout the Empire ordering the suppression of Boxers.

(11.)—The indemnity was to include compensation for Chinese who suffered for being in the employ of the foreigners, but no compensation money was to be given to the native Christians.

These terms were severe, but they were far better than many of the Chinese had expected, inasmuch as the integrity of China was preserved, and no further demands were made for portions of her territory.

Most of the terms of the peace protocol have already been carried out. Prince Chun has accomplished a mission of apology to Germany, and the amount of the indemnity to be paid has been settled. China has to pay the large sum of 450 million taels, to be paid off in annual installments extending over 40 years.

The Policy of Russia.

Although the general desire of the Western Powers was to resist the possible dismemberment of the Chinese Empire, and although Great Britain and Germany entered into an alliance to preserve the integrity of China, yet the actions of Russia in the North have been most ominous and have indicated that she cherishes designs different from those of the other Powers.

At Blagovestchensk, a terrible slaughter of Chinese took place. It was precipitated by the General of the Chinese forces attacking some Cossack troops, and was an act of fearful vengeance on the part of the Russians. Men, women, and children were driven into the River Amour and drowned, and thousands were mercilessly slaughtered.

Taking as a pretext the disturbed condition of Manchuria, the Russian troops have occupied the country, and still remain there. To the remonstrances of the other Western Powers, Russia has replied that she has no intention of annexing Manchuria, but only intends keeping her forces there until order has been restored: that after things have returned to their normal condition she will retire, leaving only sufficient troops in the country to guard her railways. The terms of the proposed Manchurian Convention which have lately been made public, show very clearly, however, that the intention of Russia is to secure a paramount influence in Manchuria, and if the terms proposed by her are accepted by China, it means the virtual annexation of Manchuria by Russia. This would only be the completion of a policy Russia has all along steadily pursued, the policy of gaining a strong foothold on the Pacific with sea-ports open all the year round, and of obtaining a commanding influence in the affairs of Eastern Asia. The recently formed Anglo-Japanese alliance may have as one of its effects the upsetting of the plans of Russia in regard to Manchuria.

The Period of Reconstruction.

We must close our history at the present period of reconstruction. The terms of the protocol have been agreed to, and the foreign forces have been withdrawn. The Emperor and Empress Dowager have returned to Peking and the government is once more established in the Capital. The Commercial Treaties with Western Nations are being revised. Edicts for the reform of the government examination system, and for the establishment of schools and colleges for teaching Western learning, have been issued, and there are many signs of change and of the adoption of a more enlightened policy. It is no part of the historian's duty to prophesy the future, and so we may consider our task finished.

We have attempted to give a brief review of the past, tracing the slow development of the Empire, its consolidation, its struggles

with the Tartars, its final conquest by the Manchus, and the effects of the new force that comes into Chinese history with the beginning of intercourse with Western Nations. We have shown how the West has wrung by force from China those privileges of trade and international comity which she was not willing to yield of her own accord. We have described the recent outbreak which was the culmination of the attempts on the part of the conservative element in China to resist the inroads of the West.

There are some of a pessimistic turn of mind who believe that we are on the eve of the break-up of the old Empire, that China will continue to stand opposed to reform, and that her internal disorder will finally lead to the partitionment of the Empire among the Western Powers. Others of more sanguine temperament believe that we have reached at last the turn of the tide, that the spirit of reform is abroad in the Empire, and that China is about to enter on a new era in her history and to take her place as Japan has done among the progressive nations of the world. In fact, there seems to be a growing understanding between China and Japan which may lead to her placing herself under the tutelage of her powerful neighbor, and so may in time bring about an alliance of the Yellow race which may produce startling effects in the future history of the world.

We close our history with the expression of the sincere hope that the last upheaval may prove to be the birth throes of a new, enlightened, and progressive Chinese Empire.

APPENDIX

The Chinese Dynasties.

Name of Dynasty.	Number of Sovereigns.	Began.	Ended.	Duration.
The Age of the Five Rulers	9	B.C. 2852	B.C. 2205	647
Hsia Dynasty	17	2205	1766	439
Shang or Yin	28	1766	1122	644
Chou	34	1122	255	867
Ts'in	5	255	206	49
Han, or Former Han, or Western Han ...	14	206	A.D. 25	231
Later Han, or Eastern Han	12	A.D. 25	221	196
The Three Kingdoms	11	221	265	44
Western Tsin	4	265	317	52
Eastern Tsin	11	317	420	103
Division into North and South	58	420	589	169
Sung	9	420	479	59
Ch'i	7	479	502	23
Liang	6	502	557	55
Ch'en	5	557	589	32
Northern Wei	15	386	535	149
Western Wei	3	535	557	22
Eastern Wei	1	534	550	16
Northern Chi	7	550	589	39
Northern Chou	5	557	589	32
Sui	4	589	618	29
T'ang	22	618	907	289
The Five Dynasties	13	907	960	53
Later Liang	2	907	923	16
Later T'ang	4	923	936	13
Later Tsin	2	936	947	11
Later Han	2	947	951	4
Later Chou	3	951	960	9
Liao	9	907	1125	218
Western Liao	5	1125	1168	43
Kin	10	1115	1260	145
Sung	9	960	1127	167
Southern Sung	9	1127	1280	153
Yüan	9	1280	1368	88
Ming	17	1368	1644	276
Ts'ing	9	1644

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